

January
1966

THE INSTRUCTOR

Holiness to the Lord

JANUARY
1966



*100 Years of
Continuous
Publication*

AN
ILLUSTRATED
MAGAZINE

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Sunday School Union

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*Includes Coming Events, Monorized Recitations, Answers to Your Questions, 1966 Sacrament Gains, and the Best Sunday School Union.

**Includes Song, Gospel, Opening Music, and "The Bread in Baking Broken."

Dates indicate the time when enrichment material applies to specific lesson content.

• Indicates material has special value for the course or area though not keyed to a current lesson. M=Music; L=Library; A=Administration.

First number is the month, second number is the day.

Numbers in parentheses is lesson number.

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THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
OFFICE OF THE FIRST PRESIDENCY
SALT LAKE CITY 11, UTAH

January, 1966

On this, the 100th Anniversary Year of The Instructor, we, the First Presidency, are happy to extend our sincere congratulations and best wishes. The magazine, which started out as The Juvenile Instructor, as it grew in years and experience in serving the youth, extended its message to all Church members.

The articles contained therein, the editorials, and the Sunday School supplemental lesson material, have contributed much to gospel training in the Church. It is a very superior magazine, being unsurpassed by any in its field.

We extend to all who are associated with its accomplishments our appreciation and best wishes for its future success.

David O. McKay
Hugh B. Brown
Weldon Tanner
Joseph Fielding Smith
Thorpe B. Torgerson
the First Presidency



Reverence

A SIGN OF NOBILITY AND STRENGTH

by President David O. McKay

As we enter into the New Year, there is one message which I should like to stress, and one appeal I should like to make to the leaders and membership of this Church. I have in mind the need of more reverence in our houses of worship, better order and discipline in our classrooms, in quorum meetings, and in auxiliary groups.

The more we try to cultivate the attributes of the Saviour, the stronger we become in character and in spirituality. We should so live that we may be susceptible to the inspiration of the Holy Ghost and to His guidance.

I do not know who it was who wrote that the whole purpose of life might be summed up: "to subdue matter that we might realize the ideal." When I first read that, I thought I could paraphrase it and say: The whole purpose of life is to bring under subjection the animal passions, proclivities, and tendencies, that we might realize the companionship always of God's Holy Spirit.

One chief purpose of life is to overcome evil tendencies, to govern our appetites, to control our passions—anger, hatred, jealousy, immorality. We have to overcome them, to conquer them, because God has said: "My spirit will not dwell in unclean tabernacles, nor will it always strive with man." (See *Genesis* 6:3; *Doctrine and Covenants* 1:33.)

Self-control the Basis of Reverence

The principle of self-control lies at the basis of reverence and good order in classrooms. I do not know how to define reverence, but I do know how to classify or to place it as one of the objectives of nobility; indeed, one of the attributes of Deity.

Love is the divinest attribute of the human soul. I am not so sure but sympathy is next to it—sympathy for the afflicted, for our brethren and sisters, for suffering animals: That is a Godlike virtue!

Kindness is also a sublime virtue. The first sen-

(For Course 2, lesson of April 24, "We Worship at Sunday School"; for Course 6, lesson of April 24, "A Latter-day Saint is Reverent"; for Course 10, lesson of April 17, "My Father's House is a House of Order"; for Course 18, lesson of February 27, "Reverence"; for Course 24, lesson of March 20, "Ideals Control Development"; to support Family Home Evening lesson 34, and of general interest.)

tence in what is now known as the Psalm of Love is this: "Charity suffereth long, and is kind. . . ." (*I Corinthians* 13:4.)

However, in my thinking, I am prompted to place reverence next to love. Jesus mentioned it first in the Lord's prayer. ". . . Our Father which art in heaven, Hallowed be thy name . . ." (*Luke* 11:2.) Hallowed—to make holy—to hold in reverence.

When Jesus cleansed the temple, He was filled with reverent indignation because men were desecrating His Father's house, selling doves and lambs to be offered as sacrifice. Money-changers were there for the convenience of those who came from other countries so they could give in local currency their temple contributions. Seemingly, in their own eyes, they were justified, but they were doing these things in the House of God. We are told that He overturned the money-changers' tables and said to the sellers of doves, ". . . Take these things hence; make not my Father's house an house of merchandise." (*John* 2:16.) Ruskin wrote:

Reverence is the noblest state in which a man can live in the world. Reverence is one of the signs of strength; irreverence, one of the surest indications of weakness. No man will rise high who jeers at sacred things. The fine loyalties of life must be revered or they will be foresworn in the day of trial.

Charles Jefferson, the author of "The Character of Jesus," writes:

Men in many circles are clever, interesting, brilliant, but they lack one of the three dimensions of life. They have no reach upward. Their conversation sparkles, but it is frivolous and often flippant. Their talk is witty, but the wit is often at the expense of high and sacred things.

You can tell a true soul of wit by the things of which he makes light. The best humorous writers avoid making light of religion or of sacred things. Jefferson continues:

One finds this lack of reverence even in the church. In every community there are those who

treat the House of God as they treat a streetcar, entering it and leaving it when they please. Even habitual church attendants often surprise and shock one by their irreverent behavior in the House of Prayer. Those persons are not ignoramuses or barbarians; they are simply undeveloped in the virtue of reverence.

Order Important in Classrooms

Our classrooms are sometimes places of boisterousness. Here is where we need good teachers. A teacher who can present a lesson interestingly will have good order, and when he or she finds students who are rebellious, flipping papers, paying no attention, stumbling, kicking one another, he or she may know that the lesson is not being properly presented. Perhaps it was not even properly prepared.

One of our mothers recently went to a Sunday School class to try to find out why her son was losing interest. There was so much boisterousness, so much confusion, so much noise, that she felt heartsick; and as she arose to leave, she said to the teacher: "I thought this was a Sunday School class, not a bedlam!"

Self-control, self-mastery, is one of the fundamental purposes of life. You see it exemplified in the life of the Saviour on the Mount of Temptation when He resisted the Tempter. There is a lesson of life to us all in the temptation which He withstood. Satan tauntingly tempts us, and unless we resist and have in mind a higher goal than the mere indulgence or gratification of the physical, we are going to weaken, and the Tempter will gain in strength.

Self-Control Begins at Home

The lesson of self-control should begin in childhood in the home. Little children should have a sense of freedom to do as they wish up to a certain point. Beyond that point, they cannot go; and that is when that freedom interferes with the rights, comfort, or convenience of another member of the family.

I have referred before to an incident that occurred in a zoo. It is simple, and some may think we should not go to the monkeys for lessons. I think they can teach us something. Sister McKay and I stood one day, I believe it was at San Diego, watching a mother monkey with a newborn babe. She was guarding it, her quick eye watching the other monkeys in the cage; but the little babe was free to do just as it pleased, hopping around, weak in its infancy, getting hold of the bars, starting to climb, etc. However, when it would reach a certain place, the mother would reach up and bring it back. When it got into a danger point, that mother instinctively guarded it, and said, "Back this way"; and

then the babe was free again, but only within certain limits.

I said to Sister McKay, "There is a lesson of life in guiding children."

In the classrooms children should be taught, should be free to discuss, free to speak, free to participate in classwork, but no member of the class has the right to distract another student by jostling or making light and frivolous remarks. I think in this Church, in the priesthood quorums and classes, and in auxiliaries, teachers and leaders ought not to permit it. Disorder injures the child who makes it. He should learn that when he is in society there are certain things which he cannot do with impunity. He cannot trespass upon the rights of his associates.

Let children learn this lesson in youth, because when they get out in society and try to trespass against the law, they will feel restraining hands and probably suffer punishment.

Good Order Develops Self-Control

Good order in the classroom is essential to instill into the hearts and lives of young men and young women the principle of self-control. They want to talk and they want to whisper, but they cannot do it because it will disturb somebody else. Learn the power and lesson of self-mastery.

Reverence should be particularly manifest in sacrament meeting, in quorum meetings, in Sunday School, in MIA, in Primary, yes, and in Relief Society. This is a missionary church. People come to our houses of worship for light and knowledge, for instruction; and they have a right to find it when they come. Disorder and irreverence should not interfere with that right.

I plead with you stake presidents, bishops, and auxiliary leaders to develop a Christ-like attribute of reverence in our houses of worship and better discipline in our classrooms; and I believe you can lead in it.

It is said: "For where two or three are gathered together in my name, there am I in the midst of them." (Matthew 18:20.) And I tell you when He is present, we should be reverent.

Someone said that if Shakespeare were to enter one of our houses of worship, we should all stand up to greet him, but if Christ entered, we should fall on our knees and worship Him.

God bless our leaders as guides to youth, to increase their influence with those among whom they labor. The Lord help us all during the coming New Year to sanctify our houses of worship, that our chapels may indeed be sacred places in which we meet to worship God!

Library File Reference: Reverence.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. To purchase magazines, quote code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (and flannelboard characters since May, 1965) are available for 15¢ each.

We encourage Latter-day Saints to subscribe to and save *The Instructor* as a Sunday School teacher's encyclopedia of Gospel material.

Abbreviations on the chart are as follows:

First number quoted is the year.

Second number quoted is the month.

Third number quoted is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story.

Cs—center spread.

Isbc—inside back cover.

Osbc—outside back cover.

*—not available.

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Thirty to forty-five days' notice required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included. Also report the new postal ZIP Code number.

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A CENTURY OF TEACHING

Early editions of *The Instructor* carried this lead:

"The Juvenile Instructor—An Illustrated Paper, Published Every Alternate Saturday—Designed Expressly for the Education and Elevation of the Youth—Elder George Q. Cannon, Editor—Published by George Q. Cannon."

Elder Cannon started this magazine one hundred years ago to fill a void in the education of youth and to supply them "with truths." Conditions were different then, but the need for truth is unchanged.

The Instructor was delivered by ox team and on horseback over dirt roads or no roads at all. Five years later Elder Cannon boasted that "at last the juveniles can see the 'iron horse.' It is a wonderful sight to see a locomotive running on iron rails at full speed. . . . Already we have a telegraph line."

Now sometimes *The Instructor* goes by air.

The magazine, too, has changed. Its didactic history, geography, natural history, and biography, written ostensibly for youth, changed in 1889 so that it contained an adult section and a children's section in larger print, "For Our Little Folks."

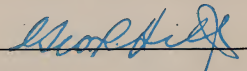
In 1891 first appeared the Deseret Sunday School Union leaflets (Lesson 1, The Birth of Christ), to be adapted to all ages and to those "scholars" who would promise to study them during the week. In 1901 the Deseret Sunday School Union took over publication. From 1910 to 1944 lessons appeared by departments, first for all readers, then as supplementary materials to the Sunday School leaflets and manuals. In 1944 all these teachers' helps were taken out of *The Instructor* and were published in teachers' supplements, and *The Instructor* appeared in pocket-size editions until 1950. Since then it has increased to its present size, with beautiful color pictures and worthwhile articles.


With all its improvement and growth, the monetary cost of *The Instructor* per page has greatly lowered. The 8-page newspaper, *The Juvenile Instructor* of the 1870's, had a subscription rate of \$3.00 per year! Today's 40-pager is published for the same rate.

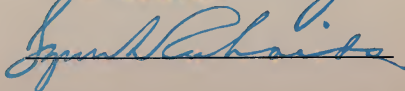
The readership has changed. It might be hard to interest much of today's sophisticated childhood in many of the articles written for young people of the last century. But in spite of their sophistication, today's youth need the same fundamentals of true religion and character development that were necessary one hundred years ago. The Gospel has not changed, nor has the need for it. But *The Instructor* has learned to adapt its presentation to modern conditions.

We look back one hundred years, and congratulate the editorial staff and all those whose untiring devotion have made *The Instructor* the beautiful and effective magazine for teaching the Gospel that it has become. Now we look ahead, confident of the increased great influence for good that *The Instructor* will have through one hundred thousand teachers in the Church, in the home, in priesthood quorums, and in auxiliary associations, in bringing the revealed principles of faith and right living to the membership of the Church.

The General Sunday School Superintendency,







THE INSTRUCTOR 1866-1966

(A CENTENNIAL SALUTE)

January 1, 1866: "... Hardly a man is now alive who remembers that famous day and year. . . ." And there are even fewer who remember the Sunday School publication which was issued for the first time that day, a folded four-page leaflet called *The Juvenile Instructor*. Place of publication was listed as Great Salt Lake City. The paper was privately owned.

By its one hundredth birthday, January 1, 1966, the publication had expanded to 40 (sometimes 44) pages, many changes had taken place in style and format of the magazine, and many great men had steered its course. It is now published by the Deseret Sunday School Union.

A historical sketch of *The Instructor* must begin with its first editor, publisher, and owner, Elder George Q. Cannon of the Council of the Twelve. Returning from a mission to England in 1864, he started a Sunday School in his own ward. Other wards followed suit, and the Sunday School organization mushroomed until it became the great Deseret Sunday School Union. Elder Cannon knew well the value of a magazine to unify efforts and provide needed sources of teaching material for the Sunday School; and his great love for children, youth, and the Church motivated him to publish a magazine of interest and benefit to them. He undertook this non-profit-centered venture as a labor of love. His first editorial (reprinted on the centerspread of this issue) stressed the paper's objective to assist youth in preparing for future Church and civic duties and in realizing their potential.

The story of the first issue of *The Instructor* is a colorful one, its accomplishment made possible by the determination, vision, faith, and foresight of its editor who was already a veteran publisher in the year 1865. *The Juvenile Instructor* holds the distinction of being the first children's magazine to



Art in first issue of "The Juvenile Instructor" with article, "Who Are the Indians?"

be published between the Mississippi River and the Pacific Coast. Also, next to the *Millennial Star*, it is the oldest continuously published periodical in the Church. Kenneth S. Bennion tells this story of the first issue:

"Already the year 1865 was too advanced to permit the bringing in of supplies from the East; but Elder Cannon had been publishing the *Western Standard* newspaper in California and knew where he could get the necessary supplies. He had hoped to get the first issue of the magazine off the press in time for the October conference. He had anticipated using paper from the paper mill in the mouth of Big Cottonwood Canyon, but that source was inadequate for even the needs of the Deseret News.

Therefore, he went to California to get the necessary type, a few 'cuts,' or engravings, and as much good paper as he could haul across the desert. These materials were carried by ship down the coast to Los Angeles where they were loaded into a wagon for the trip to Salt Lake City. . . .

"The journey was long and tedious, as well as dangerous. From the little town of San Bernardino the way led over the mountains into the great Mojave Desert. Even today, with a beautiful, paved highway and swift automobiles, the road is long and wearisome. But the heavy load of type and paper for the new Sunday School magazine moved forward only twenty miles a day—200 miles in ten days! Though it was December, the desert was hot and dry. 'Journey of Death' the Spaniards had called it. As much water as possible was carried on the wagon; but the way was long and there were delays. Consequently, long before the first great goal, Las Vegas, was reached, men and horses were desperately in need of water. The last drops were rationed, and the long hours stretched out endlessly. By resting during the day and traveling by night, the small party finally crossed the last sandy stretches safely

¹From "Paul Revere's Ride," by Henry Wadsworth Longfellow.

and reached the lush grass and sparkling spring water that made Las Vegas famous long before the days of the earliest Mormon pioneers.

"After resting a few days, the outfit moved on toward the snowy mountains ahead. A few days later, instead of enduring the hot sand, mirages, and drouth of the desert, they were wallowing in deep snow between St. George and Cedar City.

"Arriving in Salt Lake City, Elder Cannon set to work at once, preparing the material and setting the type. At last all was in readiness and the first issue of *The Juvenile Instructor* . . . came off the press."²

In size, *The Juvenile Instructor* during the first year measured 10½ x 15½ inches, about the same size as today's *Church News* section of the *Deseret News*. It was printed in three columns; and each article ran continuously, column after column, without jumping to another page, as is the practice in modern printing.

"Typical of every issue of the first year's publication, the January 1 magazine had three illustrations. A half-column cut of an angelic looking savage is included with the article, 'Who Are the Indians?' 'Death by Crucifying' is illustrated with a column-wide cut showing Jesus hanging on the cross. A . . . print of a locomotive with billowing smoke and pulling three tiny toy-like cars serves as the illustration for the encyclopaedic article, 'Steam' . . ."³

Early difficulties in the circulation department did not minimize its popularity: ". . . The houses were not numbered, and the streets not named except in two or three instances. Delivery of the paper by carrier was accordingly a difficult task, until one learned the route. . . . But it is doubtful if at any time in its long history the small literary visitor ever received a warmer welcome than in those plain and hearty times. It was read from the first page to the last by every member of the family, being literally worn out in the service. Bishop Hunter declared to the editor, 'Brother Cannon, it beats the— (employing the commonest name of the arch-enemy of mankind) how crazy all my folks are about your paper; I can't ever get a chance to see it myself.'"⁴

In 1867 the publication began its second year as an 8-page paper and with a more standard magazine size of 8¼ x 11¼. A new masthead, slightly more colorful and "arty" was added in 1868. It was not until 1874 that the magazine increased from 8 to 12 pages, and then gradually over the years increased to 24, 32, and finally 40 pages. Until 1907,

when it became a monthly publication, it was published semi-monthly. The first great change or development in layout came in 1878 with the publishing of musical scores—Sunday School hymns and songs for the children. By 1890 the magazine was a 32-pager, and in 1893 photographs began to appear. By 1898 photographs decked nearly every page.⁵

With the 1908 issue of the magazine, the page size was reduced to 6 x 9; and this continued until 1944 when it was reduced to 5 x 7, "pocket size," and advertising was eliminated from its pages. In 1950 the size was enlarged to 8½ x 11, in keeping with the format of leading magazines of the day, also to permit space for the inclusion of such teaching helps as colored pictures, maps, charts, and articles of general interest to all. The covers themselves, with their colorful pictures, charts and articles, are a highly valuable part of each issue.

In the January 1, 1906, issue, an article appeared entitled, "Helps and Hints for Sunday School Teachers." This indicated a rising interest in teacher preparation. Since that time, articles in the field of teacher training have appeared often and are now a regular feature of each issue, authored by eminent educators.

As early as 1908 helps for teachers of various departments were included regularly. These were expanded through the years, but in 1944 they were discontinued when lessons and lesson helps were printed in manuals and teacher supplements.

In 1930 *The Juvenile Instructor* was renamed *The Instructor*, since the scope of instruction now included adults.

Beautiful centerspread pictures have appeared in color monthly since 1950. Works of the master artists of Europe as well as those of our own Arnold Friberg, Bill Hill, and others, have added beauty and great worth to the magazine.

In November, 1951, another popular feature was introduced: sacred stories for children, authored by Marie F. Felt. This feature has appeared in each issue of *The Instructor* since that time. In May, 1954, black and white flannelboard figures were provided with the stories; but since January, 1961, these flannelboard figures have always been in color.

To facilitate use of *The Instructor*, a teacher's guide to content, printed on the inside front cover, was introduced in March, 1959. Here all articles are listed and their use noted under the various departments. Many are also tagged for home use. Last year a special column for Family Home Evening was
(Concluded on following page.)

²George Q. Cannon, *Sunday School Pioneer*, by Kenneth S. Bennion, *The Instructor*, January, 1952; page 4.
³"Volume I—Number I," by Harold Lundstrom; *The Instructor*, January, 1952; page 2.
⁴"Bits of 'Juvenile' History," by John Q. Cannon; *The Juvenile Instructor*, February, 1915, volume 50; page 80.

⁵See Paul Roger Hoopes, *First Children's Magazine in the West*, *The Juvenile Instructor*, 1963; unpublished thesis.

added to indicate enrichment material for lessons in the *Family Home Evening Manual*.

Since 1950 Brother Wendell J. Ashton has written the articles for the outside back cover. These have appeared in every issue and are considered classics in style and message. They give to all who read them understanding and appreciation of people from all walks of life and from many countries.

Music, an integral part of the Sunday School program from the beginning, has been featured with increasing importance. For some years now two pages of each issue have been devoted to music instruction and appreciation.

In January, 1965, a new feature entitled "The Best From the Past" began to bring to the attention of teachers articles and features from past issues which can be used to enrich current lessons.

That all these innovations have greatly enriched the value of *The Instructor* in its 100-year history is attested by the magazine's greatly increased circulation. When the magazine had its fiftieth birthday, there were 14,000 subscribers; on its 90th birthday about 40,000 copies were published;⁸ and now, ten years later, the press run is 91,500 monthly. Subscriptions have doubled in the past 5 years.

Elder George Q. Cannon, a great editor with prophetic vision, served as editor of the magazine for 35 years. In November, 1867, he was appointed General Superintendent of the Parent Sunday School Union, which in June, 1872, was renamed the Deseret Sunday School Union. He served as superintendent until his death, April 12, 1901. *The Juvenile Instructor* had been privately owned by the Cannon family, but at the beginning of 1900, the Deseret Sunday School Union purchased it for \$5,000.00. After the death of Elder Cannon, the Presidents of the Church elected to be the editors of *The Juvenile Instructor*; and their priceless words of wisdom and counsel have appeared on its pages. History indicates their years of service as follows:

George Q. Cannon, 1866-1901
Lorenzo Snow, 1901
Joseph F. Smith, 1901-1918
Heber J. Grant, 1918-1945
George Albert Smith, 1945-1951
David O. McKay, 1951-

Under each of these Presidents have served well-informed, dynamic associate and assistant editors.

Associate Editors were:

George D. Pyper, 1901-1943
Milton Bennion, 1943-1949
George R. Hill, 1949

Wendell J. Ashton, 1953-1958
Lorin F. Wheelwright, 1959—

Assistant Editors were:

George Reynolds, 1901-1908
J. M. Tanner, 1901-1905
Osborne J. P. Widsote, 1909
Boyd O. Hatch, 1953-1958

Managing editors have been Richard E. Folland, 1950-1958; Boyd O. Hatch, 1959-1965; and Burl Shephard, 1965—.

It is impossible to thank each contributor to *The Instructor* personally; but our heartfelt appreciation goes out to all who, through these many years, have given so generously of their time and talents in the many areas covered—for their generosity and cooperation, for the richness of their efforts, and their devotion to the work of the Lord. It is such as these who have made *The Instructor* the valuable, beautiful, and inspirational magazine it has been for 100 years.

—*The Instructor Staff.*

Library File Reference: *Instructor Magazine.*

"HOLINESS TO THE LORD"

(Our Cover)

"AN ILLUSTRATED MAGAZINE": That nineteenth century proclamation reprinted on our 100th birthday cover invites a century of nostalgic reminiscing over many kinds of pictures. Some of these are engravings made from pencil sketches; some are highly technical multi-color reproductions; and others are the articles, stories, and poems, which also illustrate and emphasize truths already ancient when *The Juvenile Instructor* was created and "designed expressly for the education and elevation of the youth."⁹

Celebrate our birthday with us! Enjoy the sweet refreshment of Gospel truths distilled in language images of today and yesteryear, through a century of continuous publication.

"Holiness to the Lord," printed on oldtime covers, remains the heartbeat of the publication.

—*Virginia Baker.*

⁹From the title page of Volume 2, 1867.
Library File Reference: *Instructor Magazine.*

⁸See *The Instructor*, June, 1915, page 365.



THE EARTH AND MAN

Ninth in the Series "I Believe . . ."

Address delivered in the Tabernacle, Salt Lake City, Utah, Sunday, August 9, 1931, by Elder James E. Talmage of the Council of the Twelve.

(Concluded from December issue.)

Among the living no anthropologist has been more pronounced in upholding the theories of Darwin and Lamarck than Dr. Henry Fairfield Osborn [1857-1935].

By the theories mentioned, man was said to have risen from tree-climbing ape-like ancestors. In his address as retiring president of the American Association for the Advancement of Science, December,

(For Course 8, lessons of January 2, 9, and 16, "Our Earth," "The First Earth Home," and "The First Family"; for Course 10, lessons of January 2 and 9, "The Great Plan," and "War in Heaven"; for Course 14, lesson of April 14, "Truth"; for Course 28, lessons of February, "The Godhead", to support Family Home Evening lessons, 25, 26, 32, and 37; and of general interest.)

1929, Dr. Osborn affirms the untenability of the views he had so long aggressively advocated. He regards the human bones unearthed at Piltdown,¹ Sussex, England, as typical of the "Dawn Man," who was in every distinguishing characteristic, a man, not part man and part ape, but as to brain capacity and other evidences of mentality equal to some races now living. Yet Osborn holds to a communal origin of man and anthropoids related in structure, away back in the late Tertiary age of geologic history.

Thus theories come, endure for a season, and go, like the fungi of the night; nevertheless, they serve their purpose as temporary aids in human thought and endeavor.

The Time Element

The outstanding point of difference between those who take the opening chapters of *Genesis* and cognate scriptures as the whole and only reliable record of the creation of earth and man, and the students of earth-science who fail to find an adequate record in scripture, is the point of time during which man in some state has lived on this planet.

Geologists and anthropologists say that if the beginning of Adamic history dates back but 6,000 years or less, there must have been races of human sort upon earth long before that time—without denying, however, that Adamic history may be correct, if it be regarded solely as the history of the Adamic race.

This view postulates, by application of Dana's affirmation already quoted: "that the intervention of a power above Nature" brought about the placing of, let me say, Adam, upon earth.

It is but fair to say that no reconciliation of these opposing conceptions has been effected to the satisfaction of both parties. We have not yet learned how to correlate geologic time-periods with terms of years, except as estimates, for which no absolutely dependable foundation may be found.

Nobility of Adam's Race

I do not regard Adam as related to—certainly not as descended from—the Neanderthal, the Cro-Magnon, the Peking, or the Piltdown man. Adam came as divinely directed, created and empowered,

¹"In 1914 a local archaeologist found part of a skull, a jaw, some animal remains, and other implements in a gravel pit at Piltdown in Sussex, England. . . . The authenticity of the find was generally accepted. . . . The importance of the bones was such that no injury could be risked from experimental methods of investigation, and thus, for many years, the find had to be accepted as genuine; but gradually suspicion developed, principally because the cranium and the jaw seemed more and more irreconcilable. When safer methods of investigation were developed, the find was subjected to X-ray and radioactivity tests and it was found that the jaw was almost certainly that of a young orangutan. The canine tooth was found to have been coloured with oil paint. Some bones were found to be genuine, but they had been "planted" at Piltdown from elsewhere. They were much younger than the gravel in which they were alleged to have been found. Thus a discovery which for about 40 years was an enigma was explained by the patient work of scientists from all branches." *Encyclopaedia Britannica*, 1960, Volume 8, page 704.

and stands as the patriarchal head of his posterity—a posterity, who, if true to the laws of God, are heirs to the priesthood and to the glories of eternal lives.

Were it true that man is a product of evolution from lower forms, it is but reasonable to believe that he will yet develop into something higher. While it is a fact that eternal progression is a characteristic of man's divine birthright, as yet we have learned nothing to indicate that man shall develop physically into any other form than that in which he now appears.

A Power Above Nature

In the study of all the created things over which he has dominion, man has found it possible to investigate with some degree of success the secondary causes, or natural processes through which the creative power has operated to bring about the system that we designate as Nature; but in the study of his own eternal self he is brought at once to the contemplation of the First Great Cause as to his origin. The power that lies at the basis of man's development is "a Power above Nature." That is to say, man, as a mortal being, exists as the result of a special and particular creation. Through graded stages the earth was brought into a state suited to the support of life. In orderly sequence plants and animals appeared; and when at last the world was prepared for its royal ruler, he came, even as had been declared:

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. (Genesis 1:26-28.)

Such is the declaration of scripture regarding Adam's advent upon earth; and such is a fair summary of our knowledge upon the subject.

Evolution, True and False

Evolution is true so far as it means development, and progress, and advancement in all the works of God; but many of the vagaries that have been made to do duty under that name are so vague as to be unacceptable to the scientific mind. At best, the conception of the development of man's body from the lower forms through evolutionary processes has been but a theory, an unproved hy-

pothesis. Theories may be regarded as the scaffolding upon which the builder stands while placing the blocks of truth in position. It is a grave error to mistake the scaffolding for the wall, the flimsy and temporary structure for the stable and permanent. The scaffolding serves but a passing purpose, important though it be, and is removed as soon as the walls of that part of the edifice of knowledge have been constructed. Theories have their purpose, and are indispensable, but they must never be mistaken for demonstrated facts. The Holy Scriptures should not be discredited by theories of men; they cannot be discredited by fact and truth. Within the Gospel of Jesus Christ there is room and place for every truth thus far learned by man, or yet to be made known. The Gospel is not behind the times. On the contrary, it is up-to-date and ever shall be.

Many attempts have been made by those who regard man as an animal to frame some definition by which he may be distinctively described among his fellow animals; but of such attempts none have been satisfactorily successful. The difficulty lies in the fact already stated, that man differs from the animal creation not only in degree but in kind; he is the only being who has any conception of a pre-existent state or an existence beyond the grave; the only being whose thoughts turn toward God and who feels in his soul the inspiring impulses of kinship to Deity. Believe not those who would make man but little above the brutes, when in truth he is but little below the angels, and, if faithful, shall pass by the angels and take his place among the exalted sons of God. The spirit of man is the offspring of the Eternal Father, and his body, if unmarred, is in the very form and fashion of that spirit.

The Ante-mortal State

We have been told that Jesus Christ is in very truth our Elder Brother, and as to His preexistence in the spirit state there is little room for question. That His spirit was in the form of the earthly body which He afterward took, and which body was slain, buried, and resurrected, and with which body He ascended into heaven, is attested by scripture. Going back to the time immediately following the dispersion from Babel, we read of a prophet to whom the unembodied Lord revealed Himself, saying:

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:16.)

It is evident from this scripture that in His pre-existent state, that is to say, in the state in which

He existed prior to His earthly birth, Jesus Christ had the same form and stature that He afterward presented in the flesh. By natural processes His spirit shaped for itself a body from the material of earth, which body underwent a course of graded development until it reached maturity, in which state that body was the counterpart of the spirit whose material tabernacle it was. As with Jesus, so with all the sons and daughters of God; each had a spiritual existence before he entered upon this stage of mortal existence, and in each case the body is formed and fashioned by the power of the immortal spirit. In this process of body-shaping, the spirit may be hindered, hampered, and interfered with, through influences of heredity, through prenatal defects, or through accident and disease.

As to how were formed the bodies of the first human beings to take tabernacles, the revealed word gives no details, while science has practically nothing to offer by way of explanation. As Dana so positively declares in the work already cited, "Man's origin has thus far no sufficient explanation from science."

Man's mortal existence is but temporary to this earth; he came hither from another realm, in which he lived in an unembodied state and to which, in the natural order, he shall return in a disembodied state, following the change known as death. After the body of the first man had been made ready through the direct operation of the creative power, the spirit of man entered that body. Note the sublimity of the scriptural declaration:

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. (Genesis 2:7.)

It is natural for the young and immature mind to think that what to it is new, must of necessity be new to the world. Comparatively inexperienced students are discovering from time to time apparent discrepancies between the faith of their fathers and the development of modern thought; and these they are apt to magnify and exaggerate, when as a matter of fact, their great-grandfathers met the same seeming difficulties and yet survived. Believe not those who assert that the Gospel of Jesus Christ is in any way opposed to progress or inconsistent with advancement.

In the Lineage of Deity

Man is the child of God, he is born heir to boundless possibilities, the inheritor of the eternities to come. Among mortal beings, the law holds true that the posterity of each shall be after his kind. The child therefore may become like unto the parent; and man may yet attain the rank of godship. He

is born in the lineage of Deity, not in the posterity of the brute creation.

I cite my words of an earlier day, with a quotation.

Man's Relative Liteness

The insignificance of man in comparison with the earth on which he dwells, and even with limited topographical features of his world, has oftentimes been dwelt upon. Draw to scale a towering mountain and a man standing at its base or on its summit—what does the man amount to? But then the earth as a planet is small compared with some others, of its own system, to say nothing of the relative sizes of earth and sun. In turn, our entire solar system, in the measurement of which miles cease to have meaning—so vast it is—ranks low in dimensions as we gauge it with other families of worlds in the great galaxy of stars to which it belongs, and that immeasurable galaxy is but one among many, and not the greatest of them all.

Dream Vision of the Infinite

This hour is not well suited to the presentation of mathematical data relating to the extent of the universe; though it may permit us to indulge the contemplation of thought-pictures, bewildering though that indulgence may be. John Paul Richter's *Dream Vision of the Infinite* has been brought to English readers through several renditions; and I ask you to follow or accompany me through one of these, generally worded along the lines of the version given us by Thomas De Quincey [1785-1859]:

God called up from dreams a man into the vestibule of heaven, saying "Come thou hither and I will show thee the glories of my house." And to the servants that stood around the throne He said, "Take the man and strip from him his robes of flesh; cleanse his vision and put a new breath into his nostrils; only touch not with any change his human heart—the heart that fears and trembles."

It was done, and, with a mighty angel for his guide, the man stood ready for his infinite voyage. Then, from the terraces of heaven, without sound or farewell, they wheeled away into endless space. Sometimes, with solemn flight of angel wings, they fled through Zaarrahs of darkness, through wildernesses of death that divided the worlds of life. Sometimes they swept over frontiers that were quickening under prophetic motions from God.

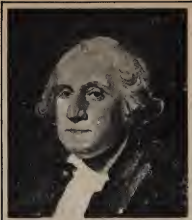
Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film. By unutterable pace the light swept to them, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them.

Then came eternities of twilight, that revealed, but were not revealed. To the right hand and the
(Concluded on page 15.)

ABRAHAM LINCOLN



GEORGE WASHINGTON



MAHATMA GANDHI



JOAN OF ARC

PROFITABLE COMPANY*

WINSTON CHURCHILL



MARIE CURIE



GEORGE W. CARVER



GRANTLAND RICE

One of the things we do not always understand is our right to draw inspiration from great men and women whom God has given us as examples and benefactors. All greatness is in people. Thomas Carlyle once said, "The history of a nation is written in the biographies of its great men." And Emerson wrote, "Every institution is merely the lengthened shadow of a man." It seems to me that the greatest men are those who can most effectively utilize the good from other lives and make it a part of their own success.

In Carlyle's book, *Heroes and Hero Worship*, he says, "You cannot look upon a great man without gaining something from him. Great men taken up in any way are profitable company."

As Nancy Hanks lay on her deathbed she said to her 9-year-old son, Abraham Lincoln, "Abe, go out there and amount to something." And that is exactly what he did by forming an attachment for great people, great books, and great ideals. The memory of his mother and the influence of the Holy Bible probably made the greatest contribution toward making Lincoln what he was. Next to these, the greatest influence in Lincoln's career was probably the book by W. R. Weems entitled *The Life of Washington*. Lincoln put his mind in contact with

by Elder Sterling W. Sill
Assistant to the Council of the Twelve

great ideals, ambitions, and the inspiring character-qualities of great people.

There is an interesting account of this principle at work in the Old Testament telling how young Saul helped to qualify himself as the king of Israel. The record says, "And there went with him (Saul) a band of men, whose hearts God had touched." (*I Samuel* 10:26.) That is, Saul gathered around him men whose hearts God had touched, and then he drew from them his own strength and greatness. James Preston Burke has written a stimulating poem based on this scriptural passage, entitled, "Bands of Men." He said:

*Lord, don't send us out to battle alone
Amid the entanglements of life's unknown,
But support and cheer us, thou guardian friend,
In bonds of fellowship with bands of men.*

*Much is perplexing in life's every day
With great complications obscuring the way,
Because we are anxious to reach the end,
Accompany us, Lord, with bands of men.*

(For Course 14, lessons of March 20 and 27, "The Sermon on the Mount"; for Course 18, lessons of January 23 and 30, "Resolution" and "Faith"; lesson of February 13, "Courage"; lesson of March 27, "Integrity"; lesson of April 17, "Truth"; for Course 26, lesson of March 20, "Isaiah, Prophet-statesman of Israel"; to support Family Home Evening lessons 25, 26, 32; of general interest.)
*Excerpted from the author's address, "Your Hall of Fame," at Brigham Young University, Feb. 21, 1962. Reprinted by permission.

*Men with compassion, men with zeal,
Men who can think, men who can feel,
Men whose hearts are touched by thee,
Noble men, strong men, men who are free.*

Greatness Feeds upon Itself

We may not be fully conscious of the influence of those who are presently molding our own lives, but an interchange is constantly taking place. It is much easier to become great in the company of great men. Greatness feeds upon itself, and men absorb each other.

Sometime ago a friend of mine about to undergo a very serious operation asked me if I would go to the hospital and give him a blood transfusion. As I lay there on the hospital cot and watched the blood run out of my arm, I thought about some of the people who had given me transfusions along life's way—transfusions of courage, transfusions of industry, transfusions of faith. Allow me to introduce you to some of these.

Integrity—Gandhi

My first transfusion is entitled "Integrity." The donor was a good friend of mine by the name of Mohandas K. Gandhi. Gandhi was the little Indian patriot who won the independence of India from England. He weighed 102 pounds. He went around four-fifths naked. He lived in a mud hut which never had an electric light, running water, nor a telephone. He did not own an automobile. He neither sought nor ever held a public office. He had no armies, no diplomats, no statesmen. He was without political post, academic distinction, scientific achievement, or artistic gift. Yet men with great governments and powerful armies behind them paid him homage.

Gandhi had a very unpromising start. He began as a coward. He had a bad temper. He was afraid of the dark. He was afraid of serpents. He was afraid of himself. He had some very serious sex problems. Realizing the disadvantages that these unfavorable traits gave him, he deliberately started out to remake himself, and he later called himself a "self-remade man." That is one of the best phrases I know; I suppose that actually everyone is a self-remade man. But Gandhi raised himself to great heights of accomplishment by what Louis Fischer calls "the miracle of personality," that is, by changing his unfavorable elements into what he wanted them to be.

In his youth Gandhi took a pledge from his mother that he would remain a vegetarian throughout life. Many years after his mother had died Gandhi became ill. Doctors tried to persuade him that if he would drink a little beef broth it might save his life. But Gandhi said, "Even for life itself we may not do certain things. There is only one

course open to me—to die, but never to break my pledge." Just suppose that we could transfer to ourselves a generous supply of that kind of integrity!

Faith—Joan of Arc

The second transfusion is entitled "Faith." In the first part of the fifteenth century a French peasant maid by the name of Joan of Arc was called upon to save her country from its enemies. With her sacred sword, her consecrated banner, and her belief in her mission, she swept her enemies before her. She sent a thrill of enthusiasm through the French army such as neither king nor statesmen could produce. On one occasion, in the words from a play,¹ she said to one of her generals, "Our men will take them [the enemy forts]. I will lead them."

The general said, "Not a man will follow you."

Joan replied, "I will not look back to see whether anyone is following."² But the soldiers of France did follow Joan of Arc; and she saved her country from the British, and then fell into their hands.

While the fires were being lighted around the stake at which this 19-year-old French peasant maid of Orleans was to be burned alive, she was given a chance to regain her liberty by denying what she believed. In choosing the fire above her captors, she said:

"The world can use these words. I know this now. Every man gives his life for what he believes. Every woman gives her life for what she believes. Sometimes people believe in little or nothing; nevertheless they give up their lives to that little or nothing. One life is all we have, and we live it as we believe in living it, and then it's gone. But to surrender what you are and live without belief—that's more terrible than dying—even more terrible than dying young."²

The Will To Win—Winston Churchill

The third transfusion is entitled "the Will to Win." On May 10, 1940, Winston Churchill became prime minister of England. This was at a time when the great German air fleet was making round-the-clock flights across the Channel, dumping plane load after plane load of bombs on England. The British had been beaten almost into insensibility, and no one knew whether it could hold out for another week, or a month.

I would like you to imagine how you would have felt in such a great crisis if the burdens of a giant, groggy empire were dumped upon your shoulders. Here is how Winston Churchill felt. He said:

(Continued on following page.)

¹George Bernard Shaw, *Saint Joan*, (a play); Penguin Books, Baltimore, Maryland, 1964; page 82.

²Maxwell Anderson, *Joan of Lorraine, Three Plays* by Maxwell Anderson; Washington Square Press, New York, N.Y., 1962; pages 88, 89. Reprinted by permission of Anderson House, Hinsdale, N.Y.

"As I went to bed about 3 a.m., I was conscious of a profound sense of relief. At last I had the authority to give directions over the whole scene. I felt as if I were walking with Destiny, and that all my past life had been but a preparation for this hour and for this trial. . . . I could not be reproached either for making the war or with want of preparation for it. I thought I knew a good deal about it all, and I was sure I should not fail."³

Fail to do what? Fail to save the world from the greatest mechanized might ever known in history. Then Churchill went before Parliament. He said:

"You ask, What is our policy? I will say: It is to wage war, by sea, land, and air, with all our might and with all the strength that God can give us: to wage war against a monstrous tyranny, never surpassed in the dark, lamentable catalogue of human crime. That is our policy. You ask, What is our aim? I can answer in one word: Victory—Victory at all costs, victory in spite of all terror; victory, however long and hard the road may be."⁴

Responsibility—Treprow

The fourth transfusion is labeled "Responsibility." Major Martin Treprow was killed in the battle of Chateau-Thierry in 1918. After his death, his diary was found on his body in which he had written these words: "I will work; I will save; I will sacrifice; I will endure; I will fight cheerfully and do my utmost as though the entire conflict depended upon me alone."

Industry—George Washington Carver

The fifth transfusion, entitled "Industry," is inspired by George Washington Carver who lived in the days of the southern sharecroppers; then it was the popular thing to move on to the land, to drain from it whatever fertility they could and then move on to repeat the process in some other location. Some people will remember George Washington Carver because of the educational work which he did among his own people, the southern Negroes. Others will remember George Washington Carver because he made some 300 commercial products from the common peanut. But I remember George Washington Carver because he said that every human being owes it to himself to leave the soil richer than when he found it.

Determination—Marie Sklodowska

Transfusion number six, entitled "Determination," comes from a Polish girl by the name of Marie Sklodowska. She married the French physicist,

Pierre Curie. For many years they worked tirelessly in an old, leaky shed, without funds and without equipment, trying to isolate radium from a low-grade uranium ore called pitchblende. After their 487th experiment failed, Pierre threw up his hands in despair and said, "It will never be done, in a hundred years maybe, but never in our day." Marie confronted him with a resolute face and said, "If it takes a hundred years it will be a pity, but I will not cease to work for it as long as I live."

Respect for the Truth—Abraham Lincoln

Transfusion number seven, "Respect for Truth," comes from our great Civil War president. In one of Abraham Lincoln's anti-slavery debates his opponent had said, "You cannot afford to free southern slaves because there are some four million of them. Each has a value to his owner of approximately a thousand dollars. That is, if you freed the slaves you would upset the economy of this little group of southern people by some four billion dollars, which they can't afford. But in addition, who would then take care of the corn, the cotton, and the tobacco crops?"

When Lincoln came to the platform he brushed all of these arguments aside as immaterial. He said, "There is only one question that you need to answer to know whether or not we should have slavery, and that is this: Is slavery right or is it wrong? Is it right for some men to hold other men in bondage?"

I hope that when some of you have a problem that seems a little difficult, you will remember Lincoln's formula: "Is it right or is it wrong?" Do not worry too much about any other consideration.

Character—George Washington

Transfusion number eight is "Character." It comes from the Father of our Country.

Lincoln said, "Washington is the mightiest name on earth, long since mightiest in the cause of civil liberty, still mightiest in moral reformation. On that name a eulogy is expected that cannot be. To add brightness to the sun or glory to the name of Washington is alike impossible. Let none attempt it. In solemn awe pronounce the name and in its naked, deathless splendor, leave it shining on."

Washington walked the dizzy heights of power in the perfect balance of every faculty. But the secret of Washington's success lay in the strength of his character. Character is the rarest manifestation of genius. Someone said, "Oh, felicitous providence that gave George Washington to America! What a noble figure to stand in the forefront of our nation's history and under God give it its start toward its destiny!"

³Winston S. Churchill, *The Gathering Storm*, Houghton Mifflin Company, Boston, Massachusetts, 1948; page 667.

⁴Winston S. Churchill, *Their Finest Hour*, Houghton Mifflin Company, Boston, Massachusetts, 1949; page 26. Reprinted by permission.

Courage—Grantland Rice

Transfusion number nine is "Courage" and comes from Grantland Rice, who for many years was the dean of American sportswriters. Among his 700 poems is one entitled "Courage," in which he said:

*I'd like to think that I can look at death
And smile and say,
All I have left now is my final breath,
Take that away
And you must either leave me dust or dreams
Or in far flight,
A soul that wanders where the stardust streams
Through endless night.*

*But I'd rather think that I can look at life
With this to say,
Send what you will of struggle or of strife,
Blue skies or gray
I'll stand against the final charge of hate
By peak and pit
And nothing in the steel-clad fist of fate
Can make me quit.*[†]

The Perfect Example—Our Saviour, Jesus the Christ

Now I would like to bring to you some radiations from the greatest life that was ever lived! Jesus

[†]Reprinted from *The Final Answer and Other Poems* by Grantland Rice, by permission of the publishers, A. S. Barnes and Company, Cranbury, N.J.

THE EARTH AND MAN (Concluded from page 11.)

left towered mighty constellations, that by self-repetitions and answers from afar, that by counterpositions, built up triumphal gates, whose architraves, whose archways—horizontal, upright—rested, rose—at altitudes, by spans—that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates!

Within were stairs that scaled the eternities above, that descended to the eternities below; above was below, below was above, to the man stripped of gravitating body. Depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite, suddenly as thus they tilted over abysmal worlds, a mighty cry arose—that systems more mysterious, that worlds more billowy, other heights and other depths were coming, were nearing, were at hand!

Then the man sighed and stopped, shuddered and wept. His overlaid heart uttered itself in tears; and he said, "Angel, I will go no farther; for the spirit of man aches with this infinity. Insufferable is the glory of God. Let me lie down in the grave and hide myself from the persecution of the infinite; for end, I see there is none!"

And from all the listening stars that shone around issued a choral chant, "The man speaks truly; end is there none that ever yet we heard of." "End is there none?" the angel solemnly demanded. "Is there, indeed, no end? And is this the sorrow that kills you?" Then the angel threw up his glorious hands to the heaven of heavens, saying, "End is

of Nazareth, the Saviour and Redeemer of the world, stated the most potent success formula ever given, when He said, "Come and follow me." The success of everyone in this world must be judged finally by how well he has followed that single direction.

Joseph Smith, the Prophet, chosen to lead the greatest and last Gospel dispensation, said:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (Doctrine and Covenants 76:22, 24.)

His life makes clear to us that wealth is not so much what we have as what we are. We do not study and work merely to acquire, but to become. The purpose of life is not what we can get out of it, but what we can become by it. Our lives are important for what they stand for and what they represent to others.

Library File Reference: Character.

there none to the universe of God! Lo, also there is no beginning!"

The Spiritual Grandeur of Man

What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be, he is greater and grander, more precious according to the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is His son! In this world man is given dominion over a few things; it is his privilege to achieve supremacy over many things.

"The heavens declare the glory of God; and the firmament sheweth His handywork." (*Psalms* 19:1.) Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as means to an end, necessary to the realization of the supreme purpose, which in words of the Creator is thus declared:

For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man. (*Moses* 1:39.)

It is decreed that this earth shall become a celestialized, glorified sphere; such is the revealed word. Science has nothing to say on the matter; it can neither refute nor prove. But the Lord, even God, hath spoken it—and so shall it be! Amen.

Library File Reference: Creation.



*Thirteenth in a Series To Support the
Family Home Evening Program*

TIME:

PAST, PRESENT, AND FUTURE

by Reed H. Bradford

"Time: an interval comprising a limited and continuous action, condition or state of being."¹ This is one definition of time. Three of its intervals are the past, the present, and the future. Our attitude and action toward each of them need critical analysis if we are to become the son or daughter of our Heavenly Father—the divine objective of a human soul. Let us consider each of them.

The Past

There are at least four ways to consider the past. Two of these are negative and depressing; two are positive and reassuring.

In remembering what has gone before, some individuals think primarily of their mistakes. They feel not only regret, but hopelessness. Such despair prevents them from enjoying either the present or the future. In large measure they withdraw from

the meaningful kinds of experiences that might change their sorrow to joy.

There are also many who, when confronted with the problems of the present, shrink from attempting their solution, and try to go back to some period of the past when they felt themselves to be well adjusted and happy. But when they compare the happiness of the past with their present situation, they become unhappy. Eventually, even the remembrance of the past becomes painful, as Goldsmith suggests in his poem:

*O memory, thou fond deceiver,
Still importunate and vain,
To former joys recurring ever,
And turning all the past to pain:*

*Thou, like the world, th' oppress'd oppressing,
Thy smiles increase the wretch's woe:
And he who wants each other blessing
In thee must ever find a foe.²*

An example of this kind of behavior is the man who kept all of his wife's clothing and insisted that it remain in her closet after her death. He constantly relived their experiences together, and he withdrew from activity in a number of organizations. In extreme cases such action can cause an individual to lose touch with reality. The present and the future have little meaning to one who lives in the past.

But there are positive ways to give proper perspective to the past. Every normal individual can find many experiences extending from childhood to the present moment in which there have been deep satisfactions. It is proper at times for us to remember them—remember them in the sense that we gain reassurance for the present and the future, in the sense that we appreciate our heritage.

We can also learn from our previous actions, including our past mistakes. The atonement of the Saviour and the principle of repentance which He taught are designed to help each person find new hope and purpose in life. We should be *constantly* experiencing the joy of self-realization or fulfillment. Only as our knowledge, wisdom, and skill increase is this possible. Once having recognized our sins and truly repented of them, our time and energy should then be devoted to new behavior patterns and new opportunities.

The Future

One aspect of the future that distinguishes it in many cases from the past or the present is un-

¹For Course 18, lesson of March 20, "Balance"; for Course 24, lesson of February 13, "The Nature of Obedience"; for Course 26, lesson of March 20, "Isaiah"; for general use of Family Home Evenings, and of general interest.)

²Webster's Third New International Dictionary, G. and C. Merriam Company, 1963, Springfield, Massachusetts; page 2394.

³Oliver Goldsmith, "Memory," *The Standard Book of British and American Verse*, Garden City Publishing Company, Garden City, N. Y. 1932; page 202.

certainly. We do not usually possess the kind of knowledge about events that are yet to occur as we do about the things that have happened or are happening. In one sense this was meant to be.

Behold, I was about to write them, [that is, things which were not yet revealed] all which were engraven upon the plates of Nephi, but the Lord forbade it, saying: I will try the faith of my people. (3 Nephi 26:11.)

This uncertainty about the future causes some to fear; they are unable to concentrate upon opportunities for growth in the present. But it need not, should not, be this way.

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you.

Look unto me in every thought; doubt not, fear not.

Behold the wounds which pierced my side, and also the prints of the nails in my hands and feet; be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. (Doctrine and Covenants 6:34-37.)

Certainly it is important to plan for the future. We should spend whatever time is necessary to establish the right goals, to seek the knowledge necessary to reach them, and to acquire the skill which their realization demands. But some stop short of the implementation process. They imagine themselves in certain kinds of circumstances conceived to be highly desirable, or in occupying positions known to be satisfying; yet they remain passive and exert no energy or effort to acquire the positions. They live in a kind of dream world similar to those who revert to the past as a means of finding peace. Such a world is shallow because it does not involve exerting oneself to translate an ideal into reality.

Finally, we must not be impatient about the future. "... All things must come to pass in their time." (Doctrine and Covenants 64:32.) One man said that he would really start to live when he had finished his formal schooling. As a result of this thinking there came into his life a feeling of drudgery and depression. The present became only a means to an end. The present can be enjoyed in its own right and, viewed in this light, can make the future an even more enriching experience because we bring more to that experience—more confidence, more peace, more enjoyment.

The Present

This is the season of the year which causes us to reflect and contemplate about our lives. It is a useful thing to do if we can gain new insights about its divine meaning. As indicated, the past can be a great teacher. We can learn from it; we can appreciate it.

We can contemplate the future in terms of new resolutions, new knowledge, and new confidence.

But we must remember that, in one sense, *this hour and this day are the most important hour and day in our lifetime*. How can they be enjoyed?

In Genesis an account of the creation is described, "... And God saw that it was good." (See *Genesis* 1.) He felt good about His work because He had brought His full devotion to it, including His best knowledge, intelligence, wisdom and skill. In a similar way, we can exercise that same devotion. In bringing all of our appropriate potentials to a full involvement in an experience of the present, we sense a deep satisfaction. "Then what is good? The obsessive interest in human affairs . . . that first made the experience of living something that must be translated into pigment or music or bodily movement or poetry or prose or anything that's dynamic and expressive . . . 'In the time of your life—live!' That time is short and it doesn't return again. . . ."

A man was once seated with his wife and children at the dinner table. He had promised his children that he would take them to the circus that evening. While they were eating the telephone rang. Some urgent business required the attention of the father. The children braced themselves for disappointment. Then they heard him say, "No, I won't be down, it will have to wait for some other time."

When he came back to the table, the mother said, "The circus keeps coming back, you know, my dear."

"I know," said the father, "but childhood does not."

Past, Present and Future. Each has its place in our thoughts. Yet our thinking about one of them should not prevent us from enjoying the others. And all of them, related together as they are, should contribute to our experiencing the kind of life—an abundant, joyful, and exalted life—our Heavenly Father wants us to have. Then each hour, each day, and each year can be a great hour, a great day, and a great year in our lifetime.

"On a Streetcar Named Success," by Tennessee Williams, *The New York Times*, drama section, November 30, 1947.
Library File Reference: Time



Art by Dale Kilbourn.

In the relationship of Sunday School teachers and students, the teacher becomes . . .

A SHEPHERD OF THE SPIRIT*

*by Elder Paul H. Dunn
of the First Council of the Seventy*

While directing the religious institute program in Southern California some years ago, I was asked to undertake a survey of the dropout problem among our young people in five stakes. Why did they lose interest? What causes people to lose the vision of the testimony of the Gospel, particularly in their formative years? I asked these young people—ages 15 to 25—"Why don't you come to Church any more?"

Of 500 responses, many very frank, I noticed that all the excuses could be placed in one of two categories. One we might label *leadership*, and the other, *teaching*. In other words, I am sure that every excuse you have heard as a Sunday School worker came in on these 500 responses; and I could place each in one of those two categories.

*Excerpted from a talk given at the Sunday School Session of General Conference, October 3, 1965.

There were such replies as, "The teacher doesn't know any more about the subject than I do, and I can't seem to learn anything." "I'm not motivated." "It's boring." "They're not prepared."

I remember one reply that was particularly frank, and the writer was bold enough to sign his name. I hadn't asked for signatures. An 18-year-old who had been born and reared in the Church said very simply, "I have never yet felt a spirit of worship in a Latter-day Saint ward." Then he signed his name and added a postscript: "I hope the bishop will take note and quit bothering me."

Leadership, Facilities and Equipment

In attempting to analyze responses of this type over the years, I have found there are really three basic areas we need to consider, and these are not new: First, leadership or administration of the Sunday School; second, teachers; and third, learners.

I would like to suggest to administrators and superintendents that they become particularly sensitive to the need of upgrading physical facilities and equipment for teaching. I suppose there isn't a teacher in the Sunday School that doesn't feel frequently that we are substandard in the kind of facilities with which we must work. I know in my many years as a Sunday School teacher, one of the great concerns I often had was to try to develop the proper rapport and understanding and atmosphere for my class in many of the temporary arrangements. Now I appreciate that in a growing Church, in expanding programs, many times we have to "make do." But it has been my experience that we can enhance facilities to a greater extent than we do. And I believe this responsibility rests primarily upon our superintendencies, to recommend, direct, give counsel to those who can correct some of these problems.

Some years ago I was asked to take a class of 35 teen-agers, and we had about 28 of them in regular attendance. We were out of classrooms, so they decided to put my class on the stairway landing; and I want to tell you that's a challenge, particularly when you have the superintendency and members of other classes filing through like the children of Israel in the wilderness. For any teacher to inspire, direct, control, and accomplish what the Lord has asked of us regarding these lofty objectives, requires, I think, serious consideration on the part of leaders in providing adequate facilities and classroom environment.

May I also suggest that leaders of the Sunday School program recognize the need to protect the time allotted to the teacher. How often we have

literally weakened our own program by failing to follow through on the mechanics of operating it! Time and again as I have stood in front of a class, ready to set the stage for what I hoped would be a religious experience, I have been interrupted by someone opening the door to make an announcement. On one particular occasion, I had taken some 15 or 20 minutes to reach the climax of the lesson when the door swung open, and one very interested administrator put his head in and said, "Brother Dunn, we need a 2½-minute talk for next week." Try as I would, I could not regain the feeling that existed prior to his entrance. Creating the proper climate is as important as what we attempt to give in the teaching situation.

What I am saying, brothers and sisters, leaders and teachers, is that religion, as one great man said, "is caught, not taught." We don't teach anybody anything; we merely create the setting where students can sense and feel and come to know that these things we are sharing and teaching are literally true. I am suggesting that superintendents and leaders of the Sunday School take full responsibility for creating the climate, developing the facilities, and providing those things necessary for a good teaching situation.

Teachers Need To Understand Each Student

To the teachers in this magnificent Sunday School program, may I make an observation or two. I think one of the most important and fundamental principles of teaching—and I think if we left everything else out except that we would still be successful—is the need for each of us to understand completely every student that sits before us. All the academic training in the world falls short if we leave out the understanding of the individual student. May I again quote one personal illustration:

As a parent I have my challenges in rearing the delightful spirits that have been sent into our home. About two or three years ago, while residing in a different stake from the one we now live in, one daughter asked me on a Sunday morning: "Dad, do I have to go to Church today, do I have to?"

She knew what the answer would be. I said, "Well, you know it's the place to be."

"I know it, Dad, but I believe I could actually get more done by just staying home and watching the television."

"What's the matter?" I asked.

She told me a few of the woes of her Sunday School class; and I found that, capable as the good teacher was, she had failed to take into account this basic need of the child for individual understanding.

Oh, I submit to you that my daughter is a challenge, regardless of who the teacher is. But con-

trast that story to the delightful experience of just last week. She was out of bed half an hour before she needed to be, busy with a project without prompting from Mom and Dad. When I inquired what was going on, she said, "Do you know what we're doing in Sunday School today, Dad?"

"No, what are you doing?"

Then she told me of the thrill of sitting with this particular teacher for forty minutes each week. Naturally I wanted to know why the change in attitude. She said, "Dad, do you know what? My Sunday School teacher loves me so much that she even went to my school last week and talked to some of my teachers to find out a little more about me. Did you know that, Dad? She found out I like music, and I like to do this, and she's given me this kind of a project. Look at it."

Do you think I could hold that young person back from the experience in class? The motivation and interest was natural.

May I submit that important as the curriculum is, coupled with testimony, it behooves all teachers to come to know intimately the life, the problems, the concerns, the interests, of each person who sits in their presence.

Secret Prayer Vital

May I suggest, also, that each teacher couple preparation with the dedication of secret, sacred prayer.

I have the opportunity to work in many auxiliary programs of the Church, and I have watched different types of teachers. Using preparation and non-preparation as standards for just a moment, I've noticed that we have three types of teachers. The first is the academic giant. I don't mean to minimize training and preparation for a moment—I think it is marvelous. But sometimes, those with advanced training and knowledge think that prayer is not necessary. On many occasions, as an administrator, I have had to drop from the ranks a teacher who "knew it all" but lacked the spirit.

On the other hand, there are those teachers who leave everything to the spirit and do nothing in the area of preparation. I suggest that we become the third type of teacher by combining the two; we prepare well, and then we get on our knees and ask for the divine guidance that is rightfully ours. Our Heavenly Father will not leave us unattended. He will bring to our remembrance those things that are vitally important to impart and the manner in which we should do it.

The Objective Should Be—Religious Experience

One of the great challenges of teaching is the
(Concluded on following page.)

A SHEPHERD OF THE SPIRIT *(Concluded from preceding page.)*

fact that in a class of 15, or 20, or 30, we have that many different personalities, and their needs vary. The wise teacher is one who will select the method or technique that will reach each student at his or her level of understanding.

While factual knowledge is vital, it is not as important as religious experience. And frequently, outlines being what they are, the temptation and the tendency is to put the weight in areas that are really secondary.

The reason students attend Sunday School, as I look at the objective, is to know about God and Jesus Christ and the Holy Ghost, and how these relate to them, and what they can do with this knowledge to change attitudes and behavior. As a young boy I had the great opportunity of kneeling frequently with Mom and Dad in family prayer. We lived in a part of the United States where the Church did not exist. We were the only Latter-day Saint family in our community for eight or nine years. But thanks to an all-wise father and mother, we were provided with the church environment in our own family night. Because, I guess, of my own rebellious spirit at the time, I did not have a lot of facts or information regarding the Book of Mormon or any of the standard works. But I did have the feeling of this experience with my parents. To watch my father, this capable, dedicated businessman who had spiritual balance, get on his knees and talk to Heavenly Father the way he did and share the concerns of his heart and talk about his boys in that environment, made a deep impression upon my mind.

I believe I could sense, in this religious experience, the very thing Enos talked about in the Book of Mormon. And it is in this area that I would hope, as a teacher, I could share my feeling from within. Because the time came in my life when I was taken away from that delightful environment, and I, too, wanted to know whether God lived and whether Jesus was really the Christ. I had heard Mom and Dad talk about it; and, you see, my father's teachings had sunk deep into my heart, so there came a time when I got on my knees. The reason I did was because, while I didn't have a testimony at the time, I knew that my father knew that God lived, and I, too, came to know Him. It is this type of experience we need to have. Let me sum it up by saying that the student is more important than the outline. Sometimes we reverse this in the teaching process.

The Obligation of the Learner

Each of us is a learner. We who are here represent the student body of the Sunday School, just as

do those who come under our direction. And I believe learners have an obligation—and we leaders and teachers must convey this idea to them—to bring to Sunday School an attitude that suggests open-mindedness, a willingness to learn. But it doesn't just happen, it has to be created and developed in the teaching process. Our students must come with the idea of giving as well as receiving. Sometimes we fail to communicate that idea. . . .

[Elder Dunn closed his talk with excerpts from "A Prayer for Teachers," by Glenn Frank, which is reproduced here in its entirety.]

A Prayer for Teachers*

O Lord of Learning and learners, we are at best but blunders in this godlike business of teaching.

Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, mislead.

We have been content to be merchants of dead yesterdays, when we should have been guides into unborn to-morrows.

We have put conformity to old customs above curiosity about new ideas.

We have thought more about our subject than about our object.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

We have schooled our students to be clever competitors in the world as it is, when we should have been helping them to become creative cooperators in the making of the world as it is to be.

We have regarded our schools as training camps for an existing society to the exclusion of making them working models of an evolving society.

We have counted knowledge more precious than wisdom. We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students, when we should have been laboring to free their minds.

And we confess that we have fallen into these sins of the schoolroom because it has been the easiest way. It has been easier to tell our students about the motionless past than we can learn once for all than to join with them in trying to understand the moving present that must be studied afresh each morning.

May we realize that it is important to know the past only that we may live wisely in the present.

Help us to be more interested in stimulating the builders of modern cathedrals than in retelling to students the glories of ancient temples.

Give us to see that a student's memory should be a tool as well as a treasure chest.

Help us to say "do" oftener than we say "don't."

May we awaken interest that discipline will be less and less necessary.

Help us to realize that, in the deepest sense, we cannot teach anybody anything; that the best we can do is to help them to learn for themselves.

Save us from the blight of specialization; give us reverence for our materials, that we may master the facts of our particular fields, but help us to see that all facts are dead until they are related to the rest of knowledge and to the rest of life.

May we be shepherds of the spirit as well as masters of the mind.

Give us, O Lord of Learners, a sense of the divinity of our undertaking.

—Glenn Frank.

Reprinted courtesy Bell-McClure Syndicate. Author is deceased. Library File Reference: Teachers and Teaching.

Job and His Family

BY HAZEL W. LEWIS

The book of *Job* deals with speculation and reasoning on the subject of human suffering. It has been noted through the ages that afflictions of many kinds do not attack merely the evil and wicked, but those who are righteous as well.

This book is divided in three parts: a prologue, a poem, and an epilogue. In the prologue most of the characters are introduced and the plot is laid. In the poem a debate is carried on by Job and his three friends. This is followed

by a speech by Elihu, a bystander. Then God addresses Job and there follows a repentant confession on the part of Job. The exquisite poem, the main portion of the book of Job, comprises 39 chapters. The epilogue relates the further experiences of Job, the regaining of his family, his prosperity, and then finally his death.

Of all the books of the Bible, the book of *Job* is said to contain the deepest, most philosophical thoughts, as well as the most beautiful poetry.

THE STORY

In the land of Uz (east of Palestine, near Arabia and Edom) lived a man by the name of Job. He was a man who feared God and turned away from evil.

In pure poetry Job himself describes some of the fine things he did and the ways in which he helped people:

*... I delivered the poor that cried,
And the fatherless, and him that had none to help him.
The blessing of him that was ready to perish came upon me:
And I caused the widow's heart to sing for joy.
I put on righteousness, and it clothed me:
My judgment was as a robe and a diadem.
I was eyes to the blind, and feet was I to the lame.
I was a father to the poor:
And the cause which I knew not I searched out.
And I brake the jaws of the wicked.
And plucked the spoil out of his teeth.*

(Job 29:12-17.)

Job was really a great prince of the desert. He owned thousands of camels which supplied milk for food and also hair for making clothing. He owned great herds of sheep, donkeys, and cattle. He had many servants who took care of the needs of his family. Job was indeed wealthy, one of the most respected and one of the greatest of all people in the land.

Job was proud of his family, his lovely wife, his seven handsome sons and three beautiful daughters. This family, like our families of today, liked to visit and dine at the homes of their relatives.

It was the custom in Job's family for each of his seven sons, in turn, to hold a feast in his home. The sons would invite their three sisters to dine with them. When the sons had had their turns at entertaining each other, Job would send for them; and they would offer up sacrifices to God.

God heard the prayers of Job and loved him because he was a good man.

Now Job had an enemy called Satan. Satan is an enemy of all people who try to do right. Heavenly Father heard Satan say one day,

... Doth Job fear God for nought [nothing]? Hast not thou made an hedge about him, and his house, and about all that he hath on every side? thou hast blessed the work

of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. . . ." (Job 1:9-12.)

A series of calamities then befell Job. First came a messenger who said,

... The oxen were plowing, and the asses feeding beside them:

And the Sabeans [Arab tribes] fell upon them, and took them away; yea, they have slain with the edge of the sword; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. (Job 1:14-17.)

While this servant was speaking another came to Job and told him the most sorrowful news of all.

... Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and behold there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. (Job 1:18-19.)


When Job heard about all the calamities that had befallen his family, his flocks and his herds, he tore his robe, shaved his head, and fell upon the ground and, though extremely sorrowful, he worshiped God and said,

"... The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (Job 1:21.)

In all this misfortune none ever did Job say that God had wronged him.

A day came when the sons of God came to present themselves before the Lord. Satan came also. The Lord spoke to Satan. "... Hast thou considered my servant Job, that there is none like him in the earth, ... one that feareth God, and escheweth evil? and still he holdeth fast his integrity, [uprightness] although thou movedst me ... to destroy him without cause."





JOB AND HIS FAMILY

From a painting by
J. J. Tissot
Courtesy, The
Jewish Museum, N.Y.C.

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Job and His Family

THE STORY (Concluded)

Satan answered the Lord, "... But put forth thy hand now, and touch his bone and his flesh, and he will curse thee to thy face." (Job 2:3, 5.)

The Lord told Satan that Job was in his power. He asked only that Job's life be spared.

So Satan went out of the Lord's presence and caused Job to be afflicted with very painful sores from the soles of his feet to the crown of his head. People did not want anything to do with him now. Job described his condition in these words:

*... I am their byword.
They abhor me, they flee far from me,
And spare not to spit in my face.
My bones are pierced in me in the night season:
And my sinews take no rest."*

(Job 30:9, 10, 17.)

Job's wife came to him as he sat among the ashes and asked him if he still believed in God. "... Curse God, and die," she said. (Job 2:9.)

But not once did Job reproach God. He told her, "... Shall we receive good at the hand of God, and shall we not receive evil? ..." (Job 2:10.)

When Job's three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite heard of his misfortune, they came, presumably to comfort and console him. They did not recognize Job at first because the disease and his suffering had changed him so. The friends wept, tore their robes, and sprinkled dust upon their heads. They sat with him on the ground seven days and seven nights, and no one spoke a word to him. They began to believe that perhaps Job had committed some sin and was being punished by God, so they did not try to comfort him.

Job expected his friends to sympathize and console him. When they did not, he started to talk. He cursed the

day that he was born. He wanted to die and have an end to his sufferings. An argument began between Job and his three friends. One of the friends inferred that Job's suffering was punishment due him for some terrible sin.

Job knew he was a good and just man and had committed no sin. He loved God and even continued to offer prayers to Him at the time his friends were telling him he should repent.

Job expressed a repeated desire that he meet God face to face when he said,

*Oh that I knew where I might find him!
That I might come even to his seat!
I would order my cause before him,
And fill my mouth with arguments.
I would know the words which he would answer me,
And understand what he would say unto me.*

(Job 23:3-5)

The Lord did answer Job — out of a whirlwind. He asked Job to look around and see the glory and the wonder of the world which He had created. Could Job do any of these things? "Hast thou an arm like God? or canst thou thunder with a voice like him?" the Lord asked. (Job 40:9.)

Job was happy to hear God. He was ashamed that he had questioned God's wisdom; and he said, "I will lay my hand upon my mouth. Once have I spoken, but I will not answer; Yea, twice; but I will proceed no further." (Job 40:4, 5.)

The Lord made Job well again and restored his fortunes. In fact, He gave Job twice as much wealth as he had had before. He was given again seven sons and three daughters.

The Bible tells us that Job lived to be 140 years old with children, grandchildren, great grandchildren, and great, great grandchildren around him.

THE PICTURE

Job is the center of interest in this fine picture by J. J. Tissot. All eyes are focused on the father. The children seem to be captivated by his words of wisdom and advice. Job has his arm around a younger son in love and comradeship. The attentive daughters show a closeness and tenderness toward each other.

If a teacher is showing this picture to a group of younger children, she can wonder, with them, where the other three sons might be, the other daughter and the mother, and what activities they might be engaged in at the moment.

The clothing of the people in the picture might be interesting to contrast with our own. Have the children note the sandals, the head coverings of the men and women, also the jewelry worn.

Job was a very wealthy man. What things would indi-

cate this in the picture? Note the wall hangings, the rug on the floor, the furniture, etc.

Why has the family gathered together? Perhaps for ablutions or washings prior to sacrifices Job would offer to God, or simply for dining together.

Pointed questions can bring out an interesting picture study.

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(For Course 1, lesson of February 2, "Brothers and Sisters Are in a Family"; for Course 4, lesson of March 15, "Blessings Come to a Family"; for Course 6, lesson of February 20, "The Gospel — A Plan for Right Living"; for Course 18, lessons of January 30 and February 6 and 13, "Faith," "Humility," and "Courage"; for Course 25, lesson of January 30, "Home Influences and Controls"; for Course 28, lesson of March 6, "Free Agency"; to support Family Home Evening lessons 25, 26, 44, and of general interest.)

LIBRARY FILE REFERENCE: Job.

Obedience Is the Price of Freedom

by Henry Eyring

The title of this article is paradoxical. If one is tied down by rules, how can he be free? For a schoolteacher there are duties that must be performed, or else he must find another job. Long ago I learned how to win freedom from my regular responsibilities: by fulfilling those duties over and beyond what is required. Here, certainly, obedience is the price of freedom.

If one breaks the law of the land, he soon learns that ignorance of the law is no excuse. Ideally at least, retribution is swift and sure. Yet for one who lives above the law, obeying it faithfully, there is complete freedom from all legal strictures; and the law becomes a protecting shield against every illegal invasion of one's rights by others.

Natural law likewise exacts strict obedience. One who takes a deadly poison must suffer the consequences, if nothing is done to protect him, whether or not those consequences seem appropriate. Ignorance of natural law is no excuse. Man is learning to shape the world to serve his needs in a way never before imagined. The miracle of launching a satellite and directing it to land on the moon or to pass by Mars and photograph the surface and afterwards relay the pictures back to earth is a triumph of painstaking and detailed obedience to natural law. A single mistake can completely nullify the results of years of the most exacting labors. Natural law is a hard master. One can succeed in implementing a choice he makes only by most careful obedience to the laws on which the choice is predicated. The aspiring scientist can learn no other lesson that will serve him so well as that of yielding the strictest compliance to every detail of natural law. In no other way can he probe the mysteries of the world around him.

In the spiritual realm we learn from revelation that the attainment of any blessing is predicated upon obedience to the laws which govern that blessing. The Prophet Joseph Smith was surpassed by

some in secular learning, but he was unsurpassed by anyone in his humble willingness to learn. He was genuinely teachable and was always willing to yield obedience to the promptings of the Spirit. The result was a God-given insight into spiritual matters that is having its effect for good throughout the world.

By yielding obedience to correct principles, the Prophet became one of the great leaders of all time. His followers are willing to follow him in a course which they recognize transcends all others in importance. Such a leader, with a great cause to which he and his followers can completely dedicate themselves, changes the world. Obedience to Gospel principles can make man master of himself, and thus, of his own destiny. There is no greater freedom than this. Obedience to the laws of health, including the Word of Wisdom, frees man from the restrictions that come from bodily ills.

Nephi, when he was charged with obtaining the plates from Laban, said to his father: "... I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

This assurance, and the freedom from worry that comes to the believer through obedience to the commandments, is a great source of strength that cannot be equalled. Nothing is in sharper contrast to Nephi's peace of mind than the haunting misery of the transgressor, unable to repent, caught in a web of his own making from which he is unable to escape.

The faithful Latter-day Saint who has been taught to accept the calls that come to him through proper channels and who discharges these responsibilities faithfully has access to the inner "... peace of God, which passeth all understanding. . . ." There is no greater gift than this.

Finally, almost every member of the Church is called to positions of leadership where, if he is to succeed, he must enlist the support of others. Only as he operates in obedience to Gospel principles can he expect the human and the Divine support he must have to succeed. In the 121st Section of the Doctrine and Covenants, beginning at verse 34, members of the priesthood are instructed in the principles that must be followed if they are to effectively use this priesthood. It is good advice for all others. Nothing of importance is ever accomplished by man except by obedience to correct principles. Obedience is, in very deed, the price of freedom!

Library File Reference: Obedience.

(For Course 6, lessons of March 27 and June 5, "A Latter-day Saint Obeys the Word of Wisdom," and "A Latter-day Saint Is Obedient and Cheerful"; for Course 18, lesson of March 20, "Balance"; for Course 24, lessons of February 13 and 20, "The Nature of Obedience," "Developing Obedience"; for Course 28, lesson of March 5, "Free Agency"; to support Family Home Evening lesson 31, and of general interest.)

Seek the Spirit

BY ELDER BRUCE R. MCCONKIE
OF THE FIRST COUNCIL OF THE SEVENTY

When we were looking for a slogan in the Southern Australian Mission to guide and direct us in our missionary affairs, and then in life generally, we remembered the Nephite disciples, the Twelve, and their greatest desire. The record said they most desired that they might have the Holy Ghost. (See 3 Nephi 19:9.) So we sought to make their goal our goal, and we chose the slogan, "Seek the Spirit."

Now we know Joseph Smith has said that the Holy Ghost is a Revelator, and any man who has received the Holy Ghost has received revelation. So we thought if we could attune our souls sufficiently to the infinite, to be able to have in our lives the full exercise of the gift that had been given us at the time of baptism, we would be guided aright in all things.

I suggest this as the goal for all men in this world to follow: "Seek the Spirit"—desire above all things in this life to be guided by the Holy Ghost.

We believe not only that the President of the Church or the leading brethren are entitled to inspiration and revelation from the Lord, but every member of the Church is entitled to the promptings of the Spirit. We receive the gift of the Holy Ghost at baptism. Legal administrators place their hands upon our heads and say, "Receive the Holy Ghost." This gives us the right to the constant companionship of that member of the Godhead, based on faithfulness, in consequence of which we are entitled and qualified, if we will, to receive personal revelation.

The Laws of Communication

One day in Hobart, Tasmania, I said to my missionaries, "We will hold our meeting on the top of Mount Wellington"—a tremendous mountain that overlooks the city and the bay. They did not realize I was serious at first, but after I told them that all great men, Moses, the brother of Jared, Nephi, and so on, climbed mountains, they consented. While it was scarce dawn we assembled at the foot of the mountain and spent a good many weary hours climbing to the top.

(For Course 4, lesson of March 6, "Family Finds Joy in Gospel Understanding"; for Course 6, lesson of February 13, "Great Gifts of the Gospel"; for Course 12, lesson of March 13, "Fire from Heaven"; for Course 24, lesson of February 13, "The Nature of Obedience"; for Course 28, lessons of February 6, 13, and 20, "The Godhead"; to support Family Home Evening lessons 32, 33, 34, 35; and of general interest.)

On the top we found some television relay stations. Since we were there, we gained permission to be shown through. There was a very bright young man who, using language we did not understand, but speaking with a tone of authority, explained in detail the things that were involved in relaying television broadcasts. I was totally unable to comprehend or understand what was involved, but I knew that the thing did take place.

That night, down in the valley again—two of my young sons were with me—we stayed in a room where there was a television set. They tuned the wave band of that set to the broadcast that came from the top of the mountain. We saw in the room projected before us, in effect, the visions of eternity.

In the same sense, if at any time we manage to tune our souls to the eternal wave band on which the Holy Ghost is broadcasting, since he is a Revelator we can receive the *revelations of the Spirit*. If we could attune our souls to the band on which he is sending forth the visions of eternity, we could see what the Prophet saw in section 76 of the Doctrine and Covenants, or anything else that it was expedient for us to see. It would all happen in compliance with law, in conformity to the eternal principles that God has ordained.

Now I am not able to explain how this takes place. I know that the laws exist; that these things do take place in the spiritual realm, and that it is possible to receive revelation and direction and guidance in our personal affairs.

The Counsel of Nephi

Once there was a professor. His name was Lehi. He taught some advanced courses in religion and theology. He had some rather inept pupils who did

*Taken from an address given at Brigham Young University by Elder Bruce R. McConkie, of the First Council of Seventy, September 29, 1964. Reprinted by permission.

not comprehend what it was all about. Two of these pupils came to a student who was getting the message from his teacher. They said, "Behold, we cannot understand the words which our father hath spoken. . . ."

This pupil who understood and knew said, "... Have ye inquired of the Lord?"

They said to him, "... We have not; for the Lord maketh no such thing known unto us." (See 1 Nephi 15:7-9.)

Then he chastened them, instructed them in how to learn what was involved in the teachings of their father, and gave them this instruction from the Lord:

... If ye will not harden your hearts, and ask me in faith, believing that ye shall receive, with diligence in keeping my commandments, surely these things shall be made known unto you. (1 Nephi 15:11.)

That, again, is an illustration of how we gain spiritual knowledge.

The great Prophet Alma, citing the prophets of old and testifying of certain things concerning Christ and salvation said:

Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me. (Alma 5:46.)

Now I will cite one more. This is something that is addressed, not alone to the Prophet of God, not alone to the Council of the Twelve, but to all people in the Church. I think this is the clearest and best expression that we have in the revelations as to what our potential is, as a people who have the gift and companionship of the Holy Ghost, or who should have it:

For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

Great shall be their reward and eternal shall be their glory.

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom.

Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations.

And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught.

For by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will—yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man. (Doctrine and Covenants 76:5-10.)

"Fast, Pray, and Obey"

If we want a slogan that tells us how to get the Spirit of God, based on these passages that I have just read, I think that slogan would be, "Fast, Pray, and Obey." Any time we learn to abide the law that enables us to tune our souls to the broadcast the Almighty is sending forth, we will get personal direction.

A testimony, by definition and in its nature, requires us to receive personal revelation from the Spirit. If we know only from an academic or an intellectual standpoint that this is God's kingdom and His Gospel, then in the real sense of the word we do not have a testimony. We have a testimony when we have managed to attune our souls to God so that the Holy Spirit speaks to the spirit within us. We must hear the still, small voice. When that witness is given, then we know of ourselves that the work is true, and on appropriate occasions we stand up and bear that record to the world. All the missionaries who succeed do so because they are testifying missionaries. They bear witness to what they of themselves know of the divinity of the work.

We have a little formula that we follow to gain a testimony: We *desire* in our hearts to know if the work is true; we *study* the principles that are involved; we *practice* them in our lives; and we *pray* to God and ask Him to reveal the truth to us.

The Holy Ghost is a revelator. The Holy Ghost is also a sanctifier; and those who gain the revelation from the Spirit they are entitled to, and walk in the light of that revelation, in due course find that their souls are sanctified. This process of sanctification involves washing out evil and iniquity and replacing them with righteousness. All this, taken together, constitutes the system of working out our salvation.

I suggest that the slogan which directs and guides in all this and in all our affairs might well be: "Seek the Spirit."

Library File Reference: Spiritual Life.



Welcome January, with its inventory-taking, budget-preparing and resolution-making! The Sunday School needs all these, and in one particular place: enlistment work. The rising line that has shown the continued increase of attendance at Sunday School on its charts has leveled off; last year the percentage was no larger than that of the previous year. Why? Because as superintendents we have misunderstood the teacher's responsibility in enlistment work.

With the inception of home teaching, the change that was made in the enlistment program places emphasis on the home teacher, whose function it is to help his families in all their Church duties, including attendance at Sunday School. Sunday School teachers give to the superintendent the names of those on the potential roll. He, in turn, discusses these names in ward council, and the names then go to the home teacher.

There are at least two steps in this process where the system has been misapplied or poorly used. First of all, some teachers with a large list of names on the potential list have given them all at once to the superintendent. The ward

council has not been able to function effectively with these long lists. They should be shortened and efforts concentrated on fewer individuals at a time.

Second—and it is here that most teachers have misunderstood the program—the teacher's responsibility is not finished when he has given the name to the superintendent. The teacher can and should still be an enlister—in this way: If, after he has handed in a name and waits a few weeks, he still sees no results, he can and should find out who the home teacher of that absentee is, and should approach this home teacher to ask him whether the Sunday School teacher can help him in this enlistment work. The home teacher will either suggest a wait—that he is working on the problem—or will welcome the proffered help. If he suggests a wait, of course the teacher does nothing more for the moment as far as this absentee is concerned. But if the home teacher accepts the help, the Sunday School teacher is then free to do direct enlistment work himself and with members of his class, always cooperating with the home teacher and acting under his direction.

The home teaching program

should be an *aid* to enlistment work, not an excuse for the Sunday School teacher. If the Sunday School teacher and home teacher cooperate in helping the absentee understand that Sunday School can help him, the percentage of members who come under the influence of the Sunday School will again rise.

The home teaching program and enlistment work go hand in glove. Let the Sunday School teachers not withdraw their hands. It has taken us all of 1965 to learn how to do Sunday School enlistment work under the program. May the beginning of 1966 start the attendance line up again.

Superintendent, how will your inventory, budget, and resolutions affect your teachers' enlistment work for 1966?

—Superintendent
David Lawrence McKay.

COMING EVENTS

Jan. 2, 1966

Pupil Advancement;
Begin New Courses

March to mid-April
The Instructor Campaign

Memorized Recitations

For March, 1966

Scriptures listed below should be recited in unison by students from Courses 6 and 12 during the Sunday School worship service of March 6, 1966. These scriptures should be memorized by students from these respective classes during the months of January and February.

COURSE 6:

(This verse explains that God has a body of flesh and bones, the same as we have.)

"So God created man in his own image, in the image of God created he him; male and female created he them."

—Genesis 1:27.

COURSE 12:

(This scripture shows Jesus setting the example of partaking

of the Sacrament, showing what we should do in remembrance of His sacrifice.)

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

—Luke 22:19, 20.

Answers to Your Questions

Children in Courses 1 and 2

Q. At what age are children admitted into Courses 1 and 2?

—*Sunday School Annual Conference.*

Shortly before children are three years old, no matter what time of year, they are placed in Course 1, with other children three years old. They all remain in this class for the rest of the calendar year. In odd-numbered years on January 1, children four years of age at the beginning of the calendar year

form a separate group and study Course 1a. They stay in this class the full calendar year.

On the first Sunday in January of each even-numbered year, a new class is formed to study Course 2 including children of Courses 1 and 1a who are four and five years of age.

Children three years old on this first Sunday are retained in Course 1, even though this may mean some class repetition. The children in Course 2 then become the group that continues together throughout their Sunday School experience.

—*General Superintendency.*

1966 Sacramento Gems

for Senior Sunday School

January and February

Jesus said, "... This is my body which is given for you: this do in remembrance of me." (Luke 22:19.)

March and April

"But let a man examine himself, and so let him eat of that bread, and drink of that cup." (1 Corinthians 11:28.)

May and June

Jesus said, "And this shall ye always do to those who repent and are baptized in my name. . . ." (3 Nephi 18:11.)

July and August

"... Do it in the name of Jesus Christ, the Son of the living God. . . ." (Mormon 9:29.)

September and October

Jesus said, "... And if ye shall always do these things blessed are ye, for ye are built upon my rock." (3 Nephi 18:12.)

November and December

Jesus said, "... It shall be a testimony unto the Father that ye do always remember me." (3 Nephi 18:7.)

for Junior Sunday School

January and February

Jesus said, "... He that loveth me shall be loved of my Father. . . ." (John 14:21.)

March and April

Jesus said, "... This is my body which is given for you: this do in remembrance of me." (Luke 22:19.)

May and June

Jesus said, "... I will see you again, and your heart shall rejoice. . . ." (John 16:22.)

July and August

Jesus said, "... My house is a house of prayer." (Luke 19:46.)

September and October

Jesus said, "... See that ye do all things in worthiness. . . ." (Mormon 9:29.)

November and December

Jesus said, "... I am the way, the truth, and the life. . . ." (John 14:6.)

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FEELING plays a large role in the Gospel, even as it does in life. Faith, repentance, humility, and love—fundamental principles of the Christian faith—are intimately related to feeling and attitude. But religion is more than feeling. In the first commandment, one is admonished to love the Lord *with all his mind* as well as with all his heart. One of the most distinctive features of the restored Gospel is its emphasis on the importance of learning and knowing.

... Seek learning, even by study and also by faith. (Doctrine and Covenants 88:118.)

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. (Doctrine and Covenants 130:18.)

Jesus Himself was brilliant of mind. This is evident from His proverbs, parables, the Sermon on the Mount, dialogues, and the content and progressive development of the Beatitudes. From His discussion in the temple at the age of twelve to the

end of His days, when "... no man ... durst ask Him any question" (*Mark 12:34*), Jesus astonished His hearers with His skill in asking and answering questions.

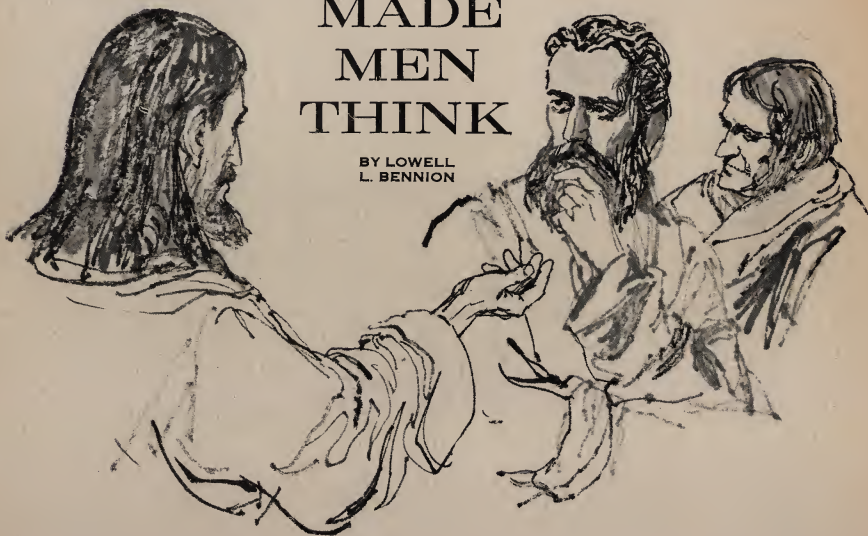
Jesus made men think. This fact alone would stamp Him as a great teacher. Again and again, through their encounter with His mind, men were made to examine their own motives, the quality of their lives, and the logic of their thoughts. Anyone who engaged the Master in conversation departed with something to think about.

Jesus Asked Questions

When the scribes and chief priests sought to trap the Saviour, He was always equal to the occasion, frequently countering with another question. Once Jesus was asked by what authority He did "these things." Had He tried to justify Himself, He may have run into endless dispute. Very wisely, He simply asked: "The baptism of John, was it from

JESUS MADE MEN THINK

BY LOWELL
L. BENNION



Art by Dale Kilbourn.

heaven, or of men?" They dared not answer. So Jesus replied, "... Neither tell I you by what authority I do these things." (See *Luke* 20:1-8.)

Another time Jesus was placed in a dilemma by the question: "Is it lawful for us to give tribute unto Caesar, or no?" Either "yes" or "no" would have spelled serious trouble. How judicious was His well known answer! (See *Luke* 20:19-26.)

In defense of His healing on the Sabbath, instead of engaging in elaborate debate, He simply asked two telling questions: "... Is it lawful to heal on the sabbath day? ... Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" (See *Luke* 14:1-6.)

To answer the question: "And who is my neighbour?" Jesus told the parable of the Good Samaritan. At the conclusion thereof, He repeated the question back to the man who had asked it. And he was able to give the answer. (See *Luke* 10:25-37.) This is good teaching.

When the time came for Him to reveal to His disciples His divinity with greater clarity, He did not simply tell them, but asked, "Whom do men say that I the Son of man am?" For further emphasis His second question was, "... But whom say ye that I am?" In giving the answer, Peter doubtless also committed himself to the Master with greater feeling than had he simply heard the Saviour's announcement. (See *Matthew* 16:13-16.)

Application to Our Teaching

Teaching is too often thought of as the teacher's activity. It would be far more effective if conceived of as student activity—if teaching were thought of as the process by which the student is learning. The common expression of a teacher: "I must give a lesson," implies complete passiveness on the part of the student. He is merely an empty basket to be filled up by the fruit of the teacher's thinking. No student learns anything without thinking. No student is changed unless he becomes effectively involved through thought and feeling.

Jesus asked the right kind of questions. To answer them people had to do some profound thinking. Often they had to examine their own motivation and were sometimes ashamed to answer. A common fault among teachers is to ask questions which simply call for a "yes" or "no" answer. This type requires no thought and leaves the class discussion where it was before. For example:

Should one love his fellowmen?

Is the true Church of Christ guided by prophets?

Questions should be phrased so that they excite the mind and require thinking to answer them. For example:

Why should one love his fellowmen?

What is the difference between love of fellowmen and love of one's girl friend? (or of God?)

What must a man have (and be) to be a prophet of God?

Why should the Church of Christ be led by prophets?

Another great teacher who made the art of questioning a highly respectable and effective tool of learning was Socrates. His art has become known as the Socratic method. It is preserved and illustrated profusely in the dialogues of his famous pupil, Plato. Any teacher would learn much about questioning from Socrates.

Another effective way to turn teaching into student-learning is to have class members define significant words. A group of thirteen-year-olds, studying the life of Paul, were asked to define the italicized words in the following quotation from the Apostle: "Be not overcome of *evil*, but overcome evil with *good*." The entire class period was spent in their discovering the meaning of two words and how evil is best conquered by commitment to the good. The students did most of the talking and their share of the thinking.

One of the most effective techniques of provoking thought is the case study method. Jesus used this with some of His parables. They were incidents which often called for analysis and application to life. Either at the beginning, to focus attention, or at the end to test the effectiveness of a discussion, a case study can be presented to the class for solution. In a class on honesty, a teacher ended with this illustration: A university student with a wife and two children had a good-paying job with a man who was deceiving the public through misrepresentation. This the student did not discover until he had worked with him for several months. The student was not directly involved in deception; he only kept the books. What should he do? He needed the work desperately to complete his schooling.

Teachers might well follow the example of Jesus and make their students think, use imagination, and look into their own lives. For then and only then is teaching translated into learning. This calls for imagination, preparation, reflection, and study of the Master's art.

Library File Reference: Teachers and Teaching

We Learn to Sing

Senior Sunday School Hymn for the Month of March



HYMN: "When the Rosy Light of Morning"; author and composer, Robert B. Baird; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 200.

In *Stories of Our Mormon Hymns*, J. Spencer Cornwall says: "This is a song filled with joyous exhortation and gratefulness for the Sabbath School. The writer of this fine Sunday School song, Robert B. Baird, was both poet and musician. He composed the song in the form of the gospel song with verse and chorus. It is a favorite number with Sunday School groups."

Brother Baird is also the author and composer of "Improve the Shining Moments." He was born in Glasgow, Scotland, in 1855. He had thirteen brothers and sisters. He emigrated to America and settled in Willard, Utah, about the year 1863. Also in Willard lived that inspiring poet and composer, Evan Stephens. No doubt these two men influenced and encouraged each other in the writing of practical songs of exhortation for our Latter-day Saint youth in Sunday School.

Brother Baird was leader of the Willard ward choir and taught music in the public schools there.

Still another product of his

poetic industry is, "Welcome, Welcome, Sabbath Morning." How happily the Sunday Schools have sung these three songs for many years! And thus the Saints have been encouraged in works of faithfulness for nearly a century.

To the Chorister:

Each stanza begins with the fastest musical notes that are used in the hymn. Because these constitute an upbeat, they are quite often neglected or even left out in the actual singing. Therefore, we recommend that you practice singing the two opening measures of each stanza. Give the people good opportunity to breathe between stanzas, and then give a clear indication of just when the singing is to commence. This requires, of course, the use of a clear and comfortable preliminary beat. You might well improve your technique in this matter at the same time the people improve their singing of the first few syllables of the stanzas.

Notice that there are some fifteen dotted notes. If we adhere to them strictly, we will produce a rather jerked rhythm. It is recommended that we smooth down or even ignore these dotted rhy-

thms. The usual manner of our performance in this song is quite acceptable to good taste. You need not make a specific point of this, but the two opening notes could very well be sung as two eighth notes similar to the ones in the next to the last measure at the bottom of the page.

To the Organist:

Our organs and pianos are tuned somewhat higher today than when this song was written. Therefore, would you care to play this music in the key of B Flat? It is simple as can be. You simply play each note one tone lower than written. But you had better be perfect in doing this, and not stumble about while people are singing.

You know there are people who can speak more than one language, say English and French, or German, or Dutch, or Scandinavian. Well, there are slightly different flavors to be sensed by playing this music either in the keys of C, or B, or B Flat. Try it. The results are delightful. It is somewhat like using different fragrances of perfume.

—Alexander Schreiner.

March Sacrament Gems

SENIOR SUNDAY SCHOOL

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."¹

¹1 Corinthians 11:28.

JUNIOR SUNDAY SCHOOL

Jesus said, "... This is my body which is given for you: this do in remembrance of me."²

²2 Luke 22:19.

Organ Music To Accompany March Sacrament Gems

Darwin K. Wolford

Junior Sunday School Hymn for the Month of March

HYMN: "The Bread Is Being Broken," author and composer, Becky Lee Hill.

One of the main principles of learning is repetition. This also applies to learning music. Children attend Junior Sunday School only one day a week and during that period, as choristers, we have the opportunity of teaching new hymns and reviewing those that have been taught earlier.

Hymns that have been taught for a month still need to be sung every two or three weeks, or they will be forgotten very quickly.

To the Chorister:

As we introduce this hymn we might again repeat some of the introductory comments suggested for sacrament hymns taught during the months of August, September, and January. This will strengthen what the children have been learning about the sacrament. It will be interesting also to tell them that this is a new hymn written especially for the Junior Sunday School by a lady who is now in France as a missionary for the Church.

As we teach this song, we should bear in mind that the boys and girls will hear some of the close intervals more clearly if the accompaniment is played softly. The song will be easier to learn if we teach it by the phrase method. This method is explained in detail in *A Guide for Choristers and Organists in Junior Sunday School*, page 23.

To present this hymn we need to have the children listen while we sing both stanzas to them. After they have heard the entire hymn, then we need to work on just the first stanza for two or three Sundays. When they are somewhat familiar with this first verse we can begin to teach them the second stanza.

One of the problems we may

have will be to give the dotted half notes their full value of three counts. Then in measure 6 we need to give the last syllable of the word "mem-'ry" just one count, while the word "of" that follows should receive two counts.

To the Organist:

It would be helpful if this hymn were used as part of the preludial music the month before it is to be taught to the boys and girls.

The composer has suggested that we sing this selection thoughtfully; thus we need to play it at a moderate tempo. It is also important that we be able to see the chorister as she directs.

It will be valuable if we carefully study the suggestions given on the use of pedals on the piano. This information is found in *A Guide for Choristers and Organists in Junior Sunday School*, page 47.

—Edith Nash.

The Bread Is Being Broken

Thoughtfully

Becky Lee Hill.

1. The bread is be - ing bro - ken; the wa - ter has been
2. The sac - ra - ment re - minds us how Je - sus loved us

poured; And And we par - take in mem - 'ry of
so; so how he died to save us, so

Je - sus Christ, our Lord. We do this that His
man - y years a - go. I'll take the bread and

spir - it may al - ways with us be, That
wa - ter to show that I am true, And

we may do His will and serve Him faith - ful - ly.
I shall al - ways think of Him and love Him too.

WHAT DO WE MEAN BY "WORSHIP"?

BY DALE H. WEST

*First in a Series of Articles on Worship,
To Support the 1966 Sunday School Conference Program*

Through the ages man has attempted to find his place in the universe. Striving to learn who he is, why he is here, and what his future holds, he usually has come to the conclusion that some force or some being, wiser and more powerful than he, is responsible for his existence and perhaps for the control of life itself.

One God Over All

Primitive man often attributed vast powers to phenomena of nature, such as the wind, heavenly bodies, darkness and light; to material objects of various kinds, such as images, idols, amulets. And often he ascribed to innumerable gods and goddesses great supernatural powers.

Many records point to man's paying honor and homage to sacred beings or objects through fear—fear of the unknown, fear of retribution, fear of whims and caprices. Sacrifice or penance in various forms helped man feel that he could better his lot in life, that he could gain favorable treatment or at least a more bearable existence. Although this might be called a form of reverence or worship, usually it was an attempt at appeasement based on fear.

Prior to the coming of Christ it had been revealed to man through the prophets that there is one God over all. And important to the understanding of God was the knowledge that He is a God of law and order. Through His teachings and His own life, Christ brought to the world a more complete understanding of the true nature of God: a God of love and compassion. It was the coming of this fuller knowledge that enabled man to worship God in the real sense of the word.

But even with our latter-day revelation of the Father and His Son, Jesus Christ, do we worship in those ways we know to be right? Perhaps we all need to examine our own attitudes and actions to

see if they are in harmony with the revealed word of God.

What Is Worship?

Is it a form of worship to sit quietly in a meeting, with head bowed? Is it worshipping to sing hymns of praise to Jesus? Is kneeling in prayer a form of worship? partaking of the sacrament? paying tithing? saying "Amen"? making sacrifices? fasting? The quiet person who daydreams, the girl who sings without thought of the meaning of the words or the power of the music, the woman who kneels in prayer while thinking of a rebuttal to a family argument, the man who takes the sacrament while preparing the lesson for his class—these people remind us of the Pharisees whom Christ found wanting. The outward, visible signs of worship do not necessarily reveal the true thoughts and feelings of an individual; it is the inner man that worships.

Worship, as expressed by James E. Talmage, is ". . . the heartfelt adoration that is rendered as a result of a sincere conception of worthiness on the part of the object"; it is "the voluntary homage of the soul"; it is "an unreserved compliance with the laws of God as the worshiper has learned their purport. . . ." Further, reverence and love are basic to worship; and the capacity or the depth of our worship is determined by our comprehension of God.¹ This gives direction to how we worship.

Love of God and Fellowmen Motivates Worship

The first and great commandment further guides us to a basic principle: ". . . Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matthew 22:37.) The New Testament is replete with references that bear out the overall importance of love. Our worship of God should come, then, not from fear, but from our knowledge of His love for us and our love for Him.

(For Course 2, lesson of April 24, "We Worship at Sunday School"; for Course 4, lesson of March 20, "Love One Another"; for Course 26, lesson of March 20, "Isaiah, Prophet-statesman of Israel"; for Course 28, lessons of February, "The Godhead"; to support Family Home Evening lessons 25, 30, and 40; and of general interest.)

¹See James E. Talmage, *The Articles of Faith*, pages 395-398.

What does it mean to love God? The first element of love is obedience: "If ye love me, keep my commandments." (John 14:15.) It is relatively easy to profess love, but to live as we are commanded requires a personal commitment that produces a day-by-day adherence to righteous living. Worship thus goes beyond the Sabbath day to lift our aims and actions to a truly spiritual existence encompassing each moment.

Continuing with the first commandment and through the second, we see another element characterizing worship: "This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matthew 22: 38-39.) Love of one's neighbor suggests such attitudes of mind as tolerance, concern, good will, and oneness; but these all come to focus in the way we serve others. We serve our neighbors as friends, as teachers, as missionaries, as counselors, or as advocates. And to serve God's children is to serve God Himself.

To Sacrifice Is To Worship

An integral part of worship is sacrifice, which might well be interpreted as giving up things we prize. In the past sacrifice often entailed giving up one's most precious possessions, even loved ones, for the propitiation of demanding gods. Today we better understand the law of sacrifice to mean giving up an immediate aim or holding for a greater good, generally in the future.

Worship of God might thus be seen as an expression of our love for Him through our obedience to His laws, through service to others, through sacrifice of our immediate desires for more noble ends.

Implied in every facet of worship is the active seeking out of God and living His Gospel. It is true that we can get some meaning and enrichment from life passively, but the person who fulfills the spirit of worship brings to the worship service, to the prayer, to the song, something of his own: active participation and active, creative thinking centered on the glories of God and His worthiness of our adoration. Even in sacrifice we are looking forward to greater goals instead of looking back to lesser values. Worship, then, is an active love of God, of mankind, and of oneself.

Sunday School Worship

If we regard worship in this light, what specific implications are there for the Sunday School worship

service? At this time of the Sabbath day we meet together to worship God: "... the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. . . . God is a Spirit: and they that worship him must worship him in spirit. . . ." (John 4:23-24.)

The worship service in Sunday School is a time for us to turn our thoughts to God through music, through the spoken word, and through quiet meditation with our friends and neighbors. It is an appropriate time for us to reflect on the nature of the Father and on our love for Him. It is a time to remember the blessings we have received at His hands—even life itself—and to acknowledge Him as our spiritual Father.

As we consider the many guides to righteous living He has given us through the words and actions of His Son and His prophets, we need to re-evaluate carefully the extent to which we are obedient to His counsel. Our presence in Sunday School is in compliance with His injunction to meet together often. How much further has our obedience taken us? And have we been serving others in love? We might well consider whether we have helped others to find greater joy and happiness in life.

Be a True Worshiper

As we examine our actions and make a realistic appraisal of our lives, we can change our course more nearly to the direction our Father would have us go. We can do those things that will bring greater happiness to our neighbors, our families, ourselves.

If we do these things, are we worshiping God? If we truly love God, we will sing His praises, we will show Him the deepest reverence, we will give Him praise and adoration. At least spiritually we will bow down on our knees and worship Him because of a deep upwelling from within, "a voluntary homage of the soul." If we worship in these ways, we will find a peace and comfort that will go with us when we leave and be our companion and guide in the days ahead. We will realize the promise of the scriptures:

Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favour of the Lord. (Proverbs 8:34-35.)

We will have found God.

Library File Reference: Worship.

FAST DAY A Family Blessing

by Clyde J. and Sarah D. Summerhays*

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: ... And ... thy neighbour as thyself. ... (Mark 12:30, 31.)

"I'm hungry!" ... I'm thirsty!" ... "My head aches!" ... "My stomach hurts!" "... How much longer until we eat?" Each fast day these thoughts are reasons that make it easy for adults as well as children to break their fast. Latter-day Saint parents have the responsibility of patiently hearing these normal complaints and striving to create positive attitudes toward the observance of fast day.

How to Accomplish Fast Day

What can be done? BOTH parents must be in agreement on the importance of observing fast day.

1. On Saturday mother should organize and prepare food for a light but delicious Sunday-night supper.

2. Family prayer Saturday night should invoke help in keeping the fast.

3. The family should understand that no meals will be served until Sunday evening, and also that the money reserved for Sunday breakfast and dinner is to be paid as fast offering to help those less fortunate.

4. The family should be aware that keeping the fast completely means attending fast meeting BEFORE the fast is broken.

5. Example and attitude are most important in building a positive approach: Parents who fast cheerfully, humbly, and gratefully instill a positive attitude in youngsters. Parents who naturally expect their children to attend fast meeting with them and share in the blessings of humility, devotion, and testimony will find many of the problems of having children observe fast day never occur.

6. Family home evenings provide opportunity to emphasize the importance of the commandment; to relate the blessings of self-control, of sharing with others, of respect for God's will, and love of the Gospel. Physical benefits received by "resting" from

food may be recognized. Except for the ill or very young, fasting for two meals hurts no one. If a child has difficulty in fasting, an understanding parent might take him aside and explain again the reasons for the fast; perhaps read a pertinent scripture. (See Doctrine and Covenants 88:119; Mark 12:30, 31; Isaiah 58.) They may even find it is the right moment to kneel together in prayer, asking for added strength.

7. Keeping busy in appropriate activities helps children keep the fast.

A Blessed and Happy Family

Most fortunate is the family who, from the very start, appreciates the blessings and duties of fast day—who obeys the commandment as it should be obeyed. May we tell you of such a family, comprising father, mother, four boys, and three girls, ranging in age from a baby to thirteen years? None of the children was ever discouraged from fasting because he was too young or not feeling well. If the youngest wanted to fast, he was praised. When the children were baptized, they were old enough and strong enough to accept full membership in the Church; to become responsible citizens in the kingdom of God. Through baptism and receiving the gift of the Holy Ghost, they gained added strength to obey God's commandments. As they learned about the laws of our Heavenly Father, they made these laws a part of their lives. By so doing, they grew in spirit, as they grew in body and mind. They were expected to keep *all* of God's commandments to the best of their ability—including complete observance of fast day.

They experienced hunger pangs, headaches, thirst; but they were secure and happy, having been taught simply and humbly how very blessed they were to know, just a little, how others feel when they must go without food—not just two meals, but many. The mother, having known lean times,

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Sarah Dixon Summerhays was born in Provo, Utah, and attended BYU. She is an honorary Golden Gleaner and a member of the Hillside Stake Relief Society Board. She has served in the Primary and MIA. She and her husband, Clyde, have five children and seven grandchildren.

(For Course 2, lesson of March 13, "Heavenly Father Planned for Families To Help Others"; for Course 4, lesson of February 27, "Church Activities Make Us Happy"; for Course 6, lesson of March 6, "Fast Day—A Special Day for Latter-day Saints"; for Course 24, lesson of March 6, "Maturity: Learning To Think of Others"; to support Family Home Evening lessons 37 and 40; of general interest.)



1. That her family may more surely keep the fast, Sally Anderson prepares Sunday-night supper on the Saturday.
2. To insure the Lord's help in fasting, Bishop and Sister Anderson kneel with family in prayer Saturday night.
3. Making their fast complete, family attends meeting to worship and partake of sacrament before fast is broken.
4. In keeping with spirit of the day, Father leads in a spiritual discussion. Children, left to right are, Colleen, Lynette, Craig, Clair, Janae, Clyde, Brian. Father is bishop of Hunter Second Ward, Hunter (Utah) Stake.

wanted her children also to understand that, should they ever have to go hungry, they would know they could survive and not panic. To succeed in fasting proved they were growing up, that they were learning the very important lessons of self-control and love for others.

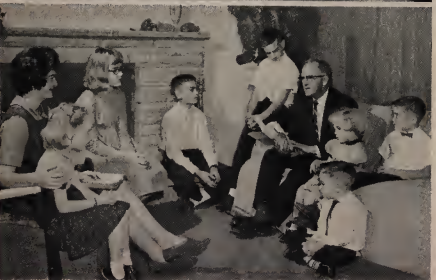
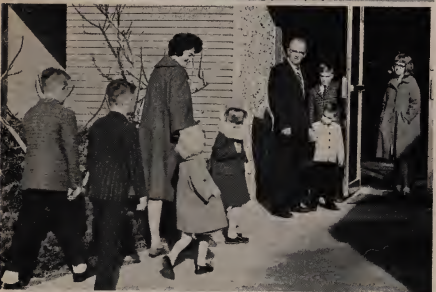
Within this home, each morning is begun with family prayer. Each evening meal finds all nine kneeling again in prayer. Faith is built each day through example and sharing. Family Home Evenings are looked upon as precious experiences of fun and imagination, talent-sharing, and learning the Gospel. Pride in being grown-up enough to observe a complete fast is one of the Gospel lessons successfully taught by these young parents through example, attitude, and expectation.

Only by Fasting and Prayer

How can fasting be a spiritual family experience? Not long ago, the mother of this sweet family faced a grave decision. She asked her own parents to join her and her family in special fasting and prayer. Was this new to her young family? No! From the time they were blessed as babies, they had gone to testimony meeting with their parents. They had heard of the blessings received from fasting and prayer; they had felt the spirit of love and reverence for these blessings; they had known the rare, "special-extra" times of prayer and fasting within their own home. So they were ready, in their own childlike faith, to help mother solve her problem.

These children fast because they want to do so. Why do they want to? Because they understand the commandment, its blessings—not only to them but to others whom they individually help through fasting. Perhaps you will say, "It is easy when they are young!" You may question, "Will they continue to keep the fast when they are away from you?" Each child is a special individual with a God-given right which parents should respect: free agency. How deeply and sincerely the child has felt and observed the commandment as a child will undoubtedly influence the direction he follows as he matures.

Library File Reference: Fasting.



MORE THAN A NAME

by Mabel Luke Anderson*

I answered the knock at my door with the book still in my hand, my finger marking the place. As my neighbor entered, she asked, "What are you reading?"

I held up the book about the ancient Vikings, and answered, "I'm doing my genealogy homework."

A puzzled look flickered across her face before she launched into her reason for visiting. Later, I contemplated the number of other persons who had been puzzled by my "homework." I had thrilled to the Viking adventures as they sailed their strange craft across the seas of the then known world, excited to think that among them may have been an ancestor of mine.

I am always left a little cold when people say they have done so many "names" in the temple, or collected so many "names" in genealogical research. I think of my ancestors as people—not just as names and numbers in some parish register. When I read a premature death date I feel sorrow with the survivors. A copy of an old marriage license arouses feelings of romance. Essential as vital statistics are, and I am always happy when I find them, yet I want to know more about the individuals listed in those records—those who bear the same names I do, whose blood courses through my veins. I try to visualize them—what they looked like—the color of their hair and eyes, how they dressed, how they lived, their homes, their work, their problems. My conclusions are often figments of the imagination, of course, but vitalizing to me just the same.

To do this I have to study. This study was given incentive by the reading of old letters from, to, and about those folks of long ago. As I delved deeper, an occasional newspaper clipping came to light; reading between the lines of parish entries aided the search. I read stories set in the period in which they lived. I studied the history and geography of those Old Country lands, their costumes and customs, legend and lore. Maps were intriguing, and I loved to find on them the localities mentioned in the vital statistics. With a feeling akin to nostalgia, I longed to see them.

(For Course 2, lesson of February 13, "Family in This World Is Part of God's Plan"; for Course 4, lesson of March 27, "Our Obligation to the Family"; for Course 20, lessons of February 27 and March 6, "Arming with Family History and Tradition," and "Knowledge of Local History and Geography," to support Family Home Evening lesson 44, and of general interest.)

My mother came from Sweden—from the area around Upsala and Lake Malaren. As I sat at my grandmother's knee and she told me of her Swedish home, visions of that home came into my mind's eye. In the family record book were names that were near and dear to her. In our research we have found many others. I wanted to connect those names with real people who lived and breathed, worked and played, loved and wept in that beautiful lakeland. To do this I became deeply interested in things Swedish; the history of its people and their ways of life. I found and read the book about the Vikings.

It was a challenge to learn more of my forebears; and when the opportunity came to visit these lands, I took it—partly for factual research, but more that I might get the "feel" of these lands, visit millennial cities and towns and villages where ancestral men and women first wove our western way of life, where they laid the foundations for the person I am—where I have my roots.

And when I finally visited Sweden, I found dear and familiar scenes first encountered in my mother's and grandmother's stories. Road signs and station names of Odensala, Husby, Knifsta thrilled me—they were mentioned in family record books as the homes and birthplaces of great forebears and made me aware I was nearing my "Vahalla." I visited ancient churchyards and, in fancy, met the friendly ghosts of long dead kin. I toured quaint old parish churches that were the settings of family christenings and marriages.

On a beautiful Sunday morning I walked down a rural road, where there were humming bees and an occasional burst of birdsong. The smell of freshly cut hay and the perfume of flowers were in the air. I launched out along lanes and hedgerows and walked by rich green fields with their big red barns. I saw rolling pastures stretching to timbered hills, making a background for the blue of the lake glimpsed occasionally through the trees. Time rolled back, and I could almost people these lanes and fields with ancestral men and women; for I was treading on paths undoubtedly trod by some of my progenitors many years ago.

On my paternal side my dim beginnings are in the wild, stirring highlands of Scotland. A letter a hundred or more years old in possession of my grandfather states: "About our people—my father said his father was a Scottish nobleman." A small clue, but one strong enough to lure me across an ocean, intriguing enough to serve as a challenge to

(Concluded on opposite page.)

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DORCAS

by Marie F. Felt

It was on the shores of the beautiful Mediterranean Sea, just a few short miles from Jerusalem, that the important seaport of Joppa lay. To the north was Phoenicia, where the famous cedars of Lebanon grew. To provide the best lumber for important buildings in Jerusalem and elsewhere in Palestine, and for building ships, these cedar logs were floated down from Sidon and Tyre to Joppa. From there they were taken overland to Jerusalem.

In this busy city of Joppa lived a wonderful woman named Tabitha, or Dorcas. She was always doing kind deeds for people. She fed the hungry and made clothing for the needy. It seemed that everyone loved her because she was so kind, so thoughtful, and so generous. She loved everyone.

One day the people in Joppa became sad. They were sad because their good friend, Dorcas, was very ill. Nothing they did seemed to help her, and one day she died. The Bible tells us her good friends "... washed [her, and] they laid her in an upper chamber." (Acts 9:37.)

These good folk were not content to bury her. They sent for Peter, the apostle.

Now Peter was in Lydda, which was not far from Joppa. The two men who had come as messengers from Dorcas' friends asked that he come at once. They knew that Peter had the power to restore Dorcas to life, if God, our Heavenly Father, were willing.

As soon as Peter heard what they wanted, he went to Joppa with them. When they arrived, these friends took him to the upper chamber where Dorcas lay. There they found the widows and other folk to whom Dorcas had been so kind. They were all weeping. They showed Peter the coats and other

(For Course 2, lesson of March 13, "Heavenly Father Planned for Families to Help Others"; for Course 4, lesson of March 20, "Love One Another"; to support Family Home Evening lesson 40; and of general interest.)

MORE THAN A NAME (Concluded from opposite page.)

learn more of my forefathers and my ancestral background; and the thrill I got from the skirl of the bagpipes, the swing of the plaids, the softly rolling Gaelic tongue assured me that it was no myth that my roots were in this lovely land.

Yes, with study, with travel, and with genuine interest we can go back many centuries to become personally acquainted with those people whose names are in our genealogy record books, for whom we do temple work. Their lives will become real

clothes that Dorcas had made while she was with them.

Peter asked them all to leave the room. He wanted to be alone. Then he knelt down and prayed; and he turned to the body and said, "Tabitha, arise."



"He gave her his hand and lifted her up."

... And she opened her eyes; and when she saw Peter, she sat up.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. (Acts 9:40-41.)

That was about the greatest day the people of Joppa had ever known. They knew this great miracle came through the power of God, and in no other way. Because of this the Bible tells us that soon "... it was known throughout all Joppa [that Dorcas was alive] and many believed in the Lord." (Acts 9:42.) It was a time of great rejoicing and much gratitude to God.

Library File Reference: Dorcas.

and we will feel an honest kinship with them.

I know that never will they be only "names" to me. Complete research of all facets of their records has made them live for me. I find their lives filled with romance and color. I feel the veil is very thin which separates me from those with whom I have been getting acquainted, and that in the great hereafter I shall personally meet and know these whom I have learned to love.

Library File Reference: Genealogy.

The Same Organization

by William P. Miller

TO THE TEACHER: On stake conference Sunday during the second quarter, this article should be used as a uniform lesson for Senior Sunday Schools. Teachers may adapt the material and give varying emphases as they see fit to meet the needs of their classes.

OBJECTIVE: To develop in each individual an understanding of the organization of The Church of Jesus Christ of Latter-day Saints and a firm conviction that this organization is the same as that set up in the meridian of time by the Saviour.

It is recommended that chapter 11 of the *Articles of Faith*, by James E. Talmage, be used as the basic text for presentation of this lesson. The references to page numbers in this lesson refer to the pages in that book.

In the world today there are several hundred Christian denominations. Each has its own internal organization. The type of organization in some closely resembles that of others. However, in the hundreds of churches professing to follow the teachings of the Saviour, there is great diversity in the patterns of organizations.

In the midst of this organizational confusion The Church of Jesus Christ of Latter-day Saints proclaims to the world that it has the correct organization. The Prophet Joseph Smith declared to the world the official position of the Church in our time in the Sixth Article of Faith: "We believe in the same organization that existed in the Primitive Church, viz., apostles, prophets, pastors, teachers, evangelists, etc."

What were the various offices in the priesthood in the primitive Church? (See page 198. It is recommended that the teacher refer to the New Testament, using the references given on this page.) Elder Talmage stresses that individuals appointed to these offices, plus the members, constitute the Church of Christ. He further stresses that each of the positions is important and that those appointed to the offices "... vindicate their claim to position as officers in the Lord's service, through the evidences of power and authority accompanying their ministry."

How did the Aaronic priesthood receive its name? What is the relationship of the Aaronic priesthood to the Melchizedek priesthood? What is the relationship of the Aaronic priesthood to the Levitical priesthood? What are the functions of the Aaronic priesthood? What are the limitations of the Aaronic priesthood? Who are the presiding officers of the Aaronic priesthood in the ward, the stake, the Church as a whole? (See pages 204-205.)

(For Course 6, lesson of February 6, "The Gospel Restored and the Church Organized"; for Course 14, lesson of March 13, "The Call and Ministry of the Twelve"; for Course 18, lesson of March 20, "Balance"; to support Family Home Evening lessons 38 and 39.)

How did the Melchizedek priesthood receive its name? Who was Melchizedek? What are the functions of the Melchizedek priesthood? Who are the presiding officers of the Melchizedek priesthood in the ward, the stake, the Church as a whole? (See pages 205-206.)

One of the major challenges to a person holding an office in either the Aaronic or the Melchizedek priesthood is the spirit in which he exercises his authority. In this dispensation special instructions have been given to guide priesthood holders. (See Doctrine and Covenants 121:34-46.)

On pages 206-208 Elder Talmage outlines the special duties of each of the six offices in the Aaronic and Melchizedek priesthood. The teacher might review these duties with the class.

What is an "evangelist" in the Church today? In what way is the position of the presiding patriarch to the Church determined? How is this procedure different from that of selecting other officers in the Church? What are the special duties of a patriarch? (Page 208.) What are the special duties of an apostle? (Pages 208-209.)

The affairs of the Church are conducted under the direction of members of the priesthood who are called to leadership positions. It is recommended that the teacher define the respective duties and responsibilities of the First Presidency, which constitutes the presiding quorum of the Church; the Council of the Twelve Apostles; the First Council of the Seventy, and the Presiding Bishopric. (Pages 210-211.)

What is the position of "pastor" in the Church today? What are the respective duties of the stake presidency and the ward bishopric? (Pages 211-212.)

Under the direction of the priesthood several auxiliary organizations function in the wards and stakes. The teacher should define the special assignments given to each of these organizations. (Pages 212-214.) The teacher should note that the religion classes referred to by Elder Talmage have been replaced by seminaries since this book was written. It would be well to outline the purposes and activities of the seminaries and institutes.

Truly, The Church of Jesus Christ of Latter-day Saints has the same basic organization as did the Church at the time of the Saviour.

References:

"What Characteristics Make a Religious Leader," by Neal A. Maxwell; *The Instructor*, February, 1964; pages 48-49.

"Church Government, Yesterday and Today," by Richard W. Maycock; *The Instructor*, June, 1964; pages 208-9.

"The Bishop, A Father to His People," by Bishop Robert L. Simpson; *The Instructor*, July, 1964; pages 282-283. (Includes an excellent chart on church organization.)

"I Have Chosen You and Ordained You," by Nelson Wadsworth; *The Instructor*, February, 1965; pages 46-47. Library File Reference: Mormon Church—Organization, Government.

David Discovers the Exciting Welfare Plan

"Stay home with me, Dad. Please don't go to the Welfare Farm. We could go on a hike and take our lunch and have a real fun hike. It's such a nice day. Let someone else go and plant those tomatoes!"

"David, you know there is nothing I enjoy more than hiking with you, but this is one time I want to do as I planned. In the first place, I have given my word. In the second place, I am doing the thing our Heavenly Father has asked me to do."

"You mean He asked you to plant tomatoes today?"

Father hesitated. "Of course not, son. He doesn't make such specific assignments. But He has told His prophet, President McKay, that He wants every member of our Church to help people who are in need. Our whole church is working together to try to do this. In every stake the members have a special job to do. In places where the climate is right, they grow oranges and lemons. The members who live near the ocean fish for salmon and tuna and can them. In some places they grow wheat. In others they mine coal. Relief Societies make quilts

(For Course 2, lesson of March 13, "Heavenly Father Planned for Families To Help Others"; for Course 4, lesson of March 6, "Family Finds Joy in Gospel Understanding"; to support Family Home Evening lesson 43; and of general interest.)

and sew dresses and coats and warm pajamas. We are trying to get ready everything we will need to help in an emergency.

"Here in our stake we grow tomatoes and help to can them. We also make catsup and vegetable soup from them. We give our time and efforts to this project. Then our leaders exchange the things we have for some of the oranges from California and Florida, some of the salmon from Oregon, some of the coal from eastern Utah, and so on, until we have everything we need. The tomatoes we plant today may be put into cans and sent almost anywhere in the Church to give to people who need them.

"Only a year or so ago a terrible flood came into some towns in California. The water ran into the homes and the stores. It covered the land everywhere, and the people had to leave. They couldn't take many things with them. Members of the Church went to visit the people who had to move away from the flood. They had done what Heavenly Father had told them to do. They had worked hard and were all ready to help others. They brought warm clothes and plenty of good food to these people who needed them—maybe even some of our vegetable soup.

"They found places for the people to stay until they could get back to their own homes. Some of our Church buildings were filled with beds covered with quilts and pillows that Church members had made. Because these people did as our Heavenly Father had told them, they were able to prevent much suffering and to take good care of their friends. We want to be ready so we can help if we are needed."

"Dad, can I help, too? I'm getting big and real strong. I can do lots of things!"

"Yes, David, even you are not too young to help others. Today it is your job to take care of things here at home and make it possible for me to go. When you are older, there will be many things you can do on the Welfare Farm. It is wonderful how our Heavenly Father has given each one of us a part in His plan to help others! When I get home we can still have our hike. We'll take our supper with us instead of lunch, and I'll bet we have the best time we have ever had because we know we have both done the thing our Heavenly Father wanted us to do."

—Phyllis D. Shaw.*

*Phyllis Dixon Shaw was born in Provo, Utah, where she attended Brigham Young University. Later, she graduated from the University of Utah, in the class of '38. A former member of the Deseret Sunday School Union general board, Mrs. Shaw has taught in every auxiliary organization of the Church, and has served as president of Relief Society and Primary. Currently, she is opening an elementary school library in an Ogden, Utah, school, one of four pilot projects in that city. She is married to John Austin Shaw, and they have seven children.

Library File Reference: Welfare Program—Mormon Church.



Art by Dale Kilbourn.

"Dad, you mean Heavenly Father asked you to plant tomatoes at the Welfare Farm today?"

LOVE AND SERVICE

by Leland H. Monson

Central to the message of Christianity is the concept of love. In His Sermon on the Mount Jesus provided this focus for the abundant life. "... Love one another; as I have loved you. . . ." He said. (*John 13:34*.) Interpreted in terms of His own life, we become aware that Jesus gave His life on the cross for us. "Greater love hath no man than this, that a man lay down his life for his friends." (*John 15:13*.)

The pinnacle to which Jesus took the principle of love is found in his instruction, "Love your enemies." (*Matthew 5:44*.) The nobility of such love is apparent in the following narrative:

During and after World War I, the Turks persecuted the Armenian Christians in Turkey much as Hitler purged the Jews during World War II. The Christians were taken on long, pitiful death marches, where they suffered from mental and physical brutality. One girl, 15 years of age, was kicked and beaten until she was almost blind. Her mother and sister lost their lives on one of those marches. Later this girl came to America. She trained as a nurse. In the maturity of her Christian life she wrote:

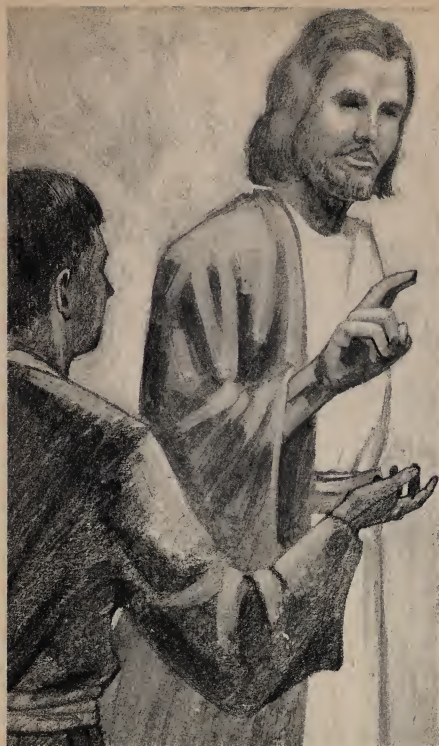
In my heart, where the hurt lies buried deep, there is neither hatred nor resentment toward those who mistreated me. Their religion teaches them to hate me, to make me suffer, to take my life. I pity them. My religion teaches me to forgive unkindness, to requite it with kindness and service. I hope to return to Turkey some day and demonstrate by my daily walk among her people, and by ministry to her sick and suffering, the loving mercies of a Saviour who died that all men might live.¹

Paul was so impressed with this concept of love and the power it exerts over a human life that he wrote to the Romans (paraphrasing):

He who loves his neighbor has satisfied every claim of the law. *For the commandments, "Thou shalt not commit adultery, thou shalt not kill, thou*

(For course 2, lesson of March 13, "Heavenly Father Planned for Families to Help Others"; for Course 4, lesson of March 20, "Love One Another"; for Course 14, lesson of March 20, "The Sermon on the Mount"; for Course 28, lesson of March 20 and 27, "The Atonement"; to support Family Home Evening lessons 29, 30, 40.)

¹Serpouki, Tavoukdjian, *The Exiled*; page 15.



To the young scribe who came to Him and asked, "Master, which is the great commandment in the law?" Jesus answered:

... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matthew 22:37-39.)

shalt not steal, thou shalt not covet," and any other commandment there may be, are all summed up in the one rule: Love your neighbor as yourself. Love cannot wrong a neighbor, therefore the whole law is summed up in love. (See Romans 13:9-10.)

To the Galatians he wrote (paraphrasing):

For the whole law can be summed up in a single commandment: Love your neighbor as yourself. But if you go on fighting one another, tooth and nail, all you can expect is mutual destruction. (See Galatians 5:14, 15.)

Paul's classic treatise on love is to be found in his first letter to the Corinthians, where he wrote:

Though I speak with the tongues of men and of angels and have not charity [love], I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Corinthians 13: 1, 2; 4-13.)

Henry Drummond wrote *The Greatest Thing in the World* to stress Paul's treatise. Everyone in the Church should read this great book.

One way to learn to appreciate this concept of love is to note its opposites: anger, hatred, revenge, and jealousy. These negative qualities are the great disturbers of our peace, happiness, and serenity.

John the Beloved, writing in *1 John*, penned in substance, these words:

The man who does not love is still in the realm of death, for everyone who hates his brother is a

murderer, and no murderer, as you know, has eternal life in him. It is by this that we know what love is: that Christ laid down his life for us. And we in our turn are bound to lay down our lives for our brothers. (See *1 John* 3:14-16.)

We conquer our base emotions with the exalted concept of love. The process is made abundantly clear in the narrative about Redcap 42.² He was working in the Grand Central station in New York. Many of his pleasures in life were derived from serving people who came into the station in need of help. One afternoon an elderly lady in a wheelchair, with despair tooled into her face, entered the station. Redcap 42 stepped up behind her and whispered into her ear, "Lady, you have a beautiful hat on." Her frown was replaced with a glorious smile.

Two days later he was in front of the station, waiting for customers. A man had been driving his wife to the station. A quarrel had developed between them. Soon bitter, angry words were uttered. When they arrived at the station, the man literally shoved his wife from the car and made an incisive remark. Redcap 42 stepped up to him in a kindly way and said: "Mister, I wouldn't do that. She has God in her."

Recognizing that Redcap 42 performed many such services, Redcap 1 laughed at and taunted him. One evening the two of them were riding home on the same streetcar, Redcap 1 in front and Redcap 42 in the rear. In derision Redcap 1 called back over the entire crowd to Redcap 42, "Have you done your good turn today?"

Redcap 42 was angry at him for this unkind attitude. He hated Redcap 1. He hated the hair on his head, the coat on his back, and the soles of his shoes. This hatred disturbed Redcap 42 for six months. Then he suddenly realized that he was the one who was suffering. He understood the cure, for he had read the Sermon on the Mount.

To heal the sore spot that rankled his heart, he observed the actions of Redcap 1 carefully. One day he found him doing a good deed. He congratulated him on his action. Close observation brought many such doings to the attention of Redcap 42. Frequently he commended Redcap 1 on his service to others. They became friends. Redcap 42 soon loved the hate right out of his soul.

By loving the anger, the hate, the revenge, the jealousy out of our hearts, we become good Christians. The real measure of a man is his ability to forgive and love those who have wronged him.

²From an article in an early Reader's Digest.
Library File Reference: Love

The Prophets of Israel

PROPHET	TIME OF MINISTRY ¹	BACKGROUND AND PERSONAL HISTORY	MESSAGE SUMMARY
ELIJAH	875-860 B. C.	From Gilead. A man of great faith, action, courage and zeal. Many miracles. Was translated.	Destruction of Baalism. Righteousness brings blessings. Sin brings wrath. Jehovah is the true God.
JOEL	840-830 B. C. ? DATE UNCERTAIN	Probably lived in Jerusalem.	Repentance will bring God's blessings. Latter-day revelation and manifestations.
JONAH	790-770 B. C.	From Gath-hepher. A statesman-prophet. Tradition marks his grave near Nazareth.	The Lord is God over the whole earth, not over Israel only.
AMOS	780-740 B. C.	A shepherd, native of Tekoa, just south of Jerusalem. From the south but prophesied to the Northern Kingdom. A country prophet.	Righteousness is the important ingredient of life. Social justice. Restoration and redemption of the House of Israel and throne of David.
HOSEA	755-725 B. C.	A man of the northern kingdom.	God loves his people, even in his punishments. The tender mercies of the Lord.
MICAH	740-700 B. C.	From Gath. A country prophet, probably of peasant lineage.	Messiah to be born in Bethlehem. What doth the Lord require of his people but justice, mercy, and humility?
ISAIAH ³	745-695 B. C.	Probably of high-ranking family. Dwelt in Jerusalem. A statesman-prophet. Tradition states that he was sawn asunder.	Repentance brings God's blessings. The House of Israel to be redeemed and made glorious. Great prophecies concerning the Messiah. Redemption of Zion. Much latter-day fulfillment.
OBADIAH	730 B. C. ? DATE UNCERTAIN	Details unknown.	Destruction of Edom. Eventual restoration of Israel. Saviors on Mt. Zion.
JEREMIAH	625-575 B. C.	A priest (tribe of Levi). A city prophet of Jerusalem. Met with extreme opposition. Imprisoned. Tradition says he was stoned to death.	Jerusalem to fall. Repentance would avert disaster. Judah and Israel eventually to be restored. Zion to be redeemed. Much latter-day fulfillment.
DANIEL	606-536 B. C.	Probably of Davidic royal lineage. A city statesman-prophet. Carried captive to Babylon.	Faithfulness brings God's blessings. The Kingdom of God to fill the whole earth in the latter days.
EZEKIEL	592-574 B. C.	A priest (tribe of Levi). Carried captive to Babylon.	Repentance brings God's blessings. The House of Israel eventually to be gathered, redeemed and made glorious. Much latter-day fulfillment.
MALACHI	450-400 B. C.	Unknown. Some indication that he was contemporary with Ezra and Nehemiah.	Blessings follow repentance. Judgment for sin. The Lord will come with power and glory. Tithing. Coming of Elijah.

¹All dates are approximate, and therefore not necessarily identical with those suggested in *Old Testament Prophets* (Course 26 Manual.)

²Although prophets may have been contemporary, this is not to say they were always associated with one another. Some were, some were not.

³The prophet most frequently quoted in the New Testament.



TO WHOM MINISTERED	CONTEMPORARY PROPHETS ²	CONTEMPORARY WORLD EVENTS AND PERSONS
Israel (Northern Kingdom)	*	Assyria, leading world power, 900-607 B.C. Revolt of Mesha (Moabite stone) about 860 B.C. Hindu literature developing (Vedas). Greek Mythologies developing. Founding and building of Rome, began about 750 B.C.
Probably to Judah (Southern Kingdom)	*	
Nineveh	*	
Israel (Northern Kingdom)	Isaiah, Hosea, Micah	Greek colonization, 750-550 B.C. Assyria conquers the Northern Kingdom of Israel 721 B.C.
Israel (Northern Kingdom)	Amos, Isaiah, Micah	
Judah (Southern Kingdom)	Isaiah, Hosea, Amos	
Judah (Southern Kingdom)	Micah, Amos, Hosea	
Probably to Judah (Southern Kingdom)	*	Babylon develops architectural splendor; leading world power, 600 B.C. Fall of Nineveh, 606 B.C. Shintoism developing (Japan) 600 B.C. Zoroaster (Persia) 600 B.C.* Lao Tse and Taoism (China) 6th century B.C.* Jainism developing (India) 6th century B.C.* Lehi, Nephi, leave Jerusalem, 600 B.C. Babylonian captivity of Jews began 589 B.C. Buddha, 563-483 B.C. Confucius (China) 551-479 B.C. Fall of Babylon, 539 B.C. Persia leading world power, 550-330 B.C. Cyrus (Persia) 559-529 B.C.
Judah (Southern Kingdom)	Lehi, Ezekiel, Daniel	
To kings of Babylon. Possibly also to the Jewish captives of Babylon.	Jeremiah, Ezekiel	
Jewish captives of Babylon	Jeremiah, Daniel	
Judah (Southern Kingdom)	*	Golden age of Greece Herodotus, 484-425 B.C. Socrates, 470-399 B.C. Plato, 428-348 B.C.

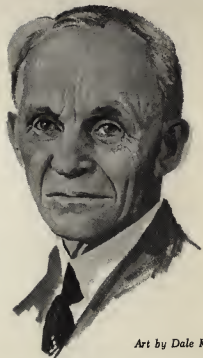
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LIFE AFTER FIFTY

HENRY FORD: WHY QUIT GIVING?



Art by Dale Kilbourn.

It was one of the most stimulating talks I had heard in several years. The speaker was a rather short, balding man whose mind seemed to leap ahead of his words—and they came fast.

Dr. James E. Russell¹ was addressing a luncheon meeting of businessmen, but his message was on the changes challenging education.

"Age spans are increasing," he said. He added that today's college students "are facing life spans upwards of a hundred years." When a young man, he observed, becomes fifty he likely will be a grandfather. At that point he will still have fifty years to go. A woman's homemaking period will be relatively brief, he noted. When her children are all grown up, she will still have half of her life to live.

Dr. Russell then made a plea for schools to do much more than teach skills, which will likely be useful for less than half a person's life. He said that what we need to do is teach our youth to think.

Life is getting longer. A century ago, when *The Instructor* began, the average person ten years of age in the United States could expect to live to be 59.²

What else can we teach youth

in preparing for a happier as well as a longer life after fifty? May I suggest four points:

First, Set Goals. It is said that Albert Schweitzer established his personal goals while he was in his early twenties. Then through a lifetime of exciting achievement and service in music, medicine, religion, and other fields, he worked to achieve his goals. It is a wise youth whose goals include those extending even beyond this earth life. Happier is the man or woman who keeps reaching for something higher even when his earthly sunset is fast fading.

Second, Learn to Deny Oneself. A mother of a newborn son once asked General Robert E. Lee for words to help her guide her child to manhood. General Lee replied: "Teach him to deny himself." Self-discipline will help a youth achieve his goals sooner. In his later years self-denial will help him adjust to disappointments that come through reverses, including illness. For illustrating articles and books, I have often drawn from a remarkable photograph collection on pioneer history compiled by John F. Bennett, successful businessman and for many years treasurer of the Deseret Sunday School Union. He assembled the collection during an illness. A poor immigrant boy from England, he early learned self-denial.

Third, Master Self-giving. A child who thoroughly learns the art of giving himself will seldom

abandon it once he has tasted of its fruits. And these fruits have a way of increasing with the lengthening years—in friendships, inner peace, and accomplishment.

In his twilight years, Henry Ford was asked why he did not "retire and make the most of life." He answered: "An artist does not stop painting simply because he has produced a certain number of pictures or acquired enough money to live on. So long as a man has something to give, he must not stop giving."⁴

Fourth, See in Life the Glory of God. Karl G. Maeser, that great Brigham Young Academy teacher, wrote for the first issue of *The Instructor* a nature article, "A Tree." The article concludes: "... the finger of the Almighty has written down everywhere the great record of His workmanship, and ... nothing is too mean in nature, but that it proclaims the glory of Him who made us all."

Nothing ripens the richness of life like good companionship, and what better companionship is there to cultivate than that between a man and his Heavenly Father?

Yes, life after fifty is getting longer. It can become richer if one prepares for it early.

—Wendell J. Ashton.

¹For Course 6, lesson of February 27, "A Latter-day Saint Keeps the Sabbath Day Holy"; lessons of March 6 and 13, "Fast Day—a Special Day for Latter-day Saints"; "A Latter-day Saint Pays Tithing"; for Course 24, lesson of March 6, "Maturity: Learning to Think of Others"; to support Family Home Evening lessons 31, 40 and 43; of general interest.)

²See "American Experience Table of Mortality," page 76 of Joseph B. MacLean, *Life Insurance*; McGraw-Hill Book Company, Inc., New York, N.Y., 1945.

³Related in an address by Congressman George H. Mahon, Texas, at a Pepperdine College (California) commencement, published in *McGraw's Digest*, United States Savings and Loan League, Sept., 1965, back cover.

⁴William Lyon Phelps, *The American Scrapbook*, William H. Wise and Company, New York, N.Y., 1928; frontpiece. Library File Reference: Age.